

THE
HABITABLE WORLD
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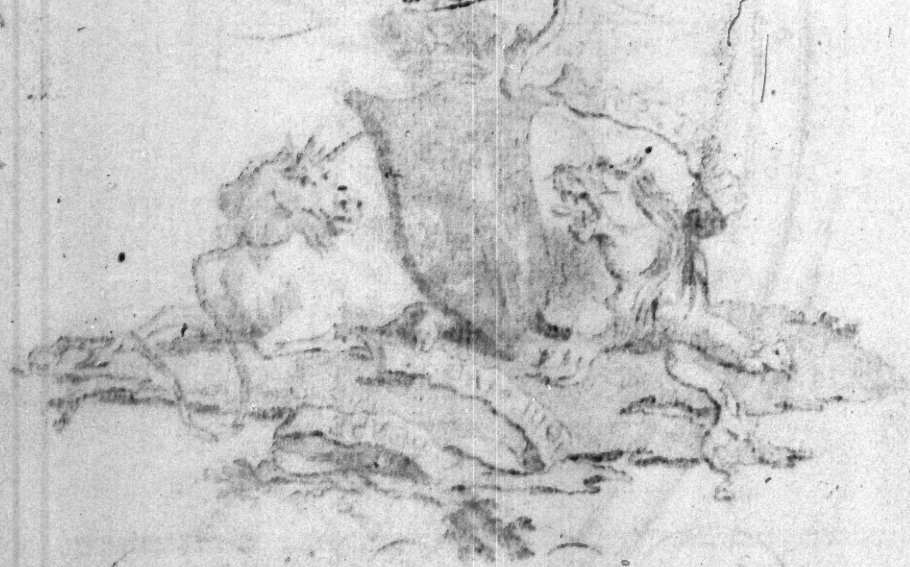
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By Appointment to
Her Majesty the Queen

THE
HABITABLE WORLD
DESCRIBED,

OR THE PRESENT STATE OF THE PEOPLE IN ALL PARTS
OF THE GLOBE, FROM NORTH TO SOUTH;

S H E W I N G

The Situation, Extent, Climate, Productions, Animals, &c. of the
different Kingdoms and States;

Including all the new Discoveries:

TOGETHER WITH

The Genius, Manners, Customs, Trade, Religion, Forms of Govern-
ment, &c. of the Inhabitants, and every thing respecting them,
that can be either entertaining or informing to the Reader, collected
from the earliest and latest Accounts of Historians and Travellers
of all Nations;

With some that have never been published in this Kingdom;

And, nothing advanced but on the best Authorities.

W I T H

A great Variety of MAPS and COPPER-PLATES, engraved in a
capital Stile, the Subjects of which are mostly *new*, and such as
have never yet been given in any English work.

BY THE REV. DR. JOHN TRUSLER.

VOL. I.

L O N D O N.

Printed for the AUTHOR, at the Literary-Press, No. 62, WARDOUR-
STREET, SOHO; and sold by all Booksellers.

M DCC LXXXVIII.



P R E F A C E.

TO a curious inquisitive mind, not to have some knowledge of the world we live in, is the greatest mortification in nature; hence it is, that persons who have had a liberal education, have taken all the opportunities that fell in their way, of travelling into distant parts, even at a great expence; and hence it is, that such persons to whom these opportunities never occur, are eager to converse with travellers, and read their accounts with avidity and pleasure; but, such is the scanty and uncertain information they thus gather, and so various and different are the accounts of different men, that little is to be depended on, and what is generally most worth attention, is seldom learnt. To supply these defects, collections of Voyages and Travels have at different times been published; but they have been such separate accounts, such vague relations, and such detached journals, as have swelled those works to a great number of very large, expensive volumes, that, instead of entertaining and instructing the reader, have confused and tired him, and after the reading of months and years, have left him almost as little informed, and nearly as much in the dark, as when he first set out. To remove these objections, to

make a knowledge of the Habitable World a pleasing and an easy study, and to open to mankind a view of nature, is the design of the present publication. It is the Author's intent to blend the modern discoveries, and the voyages and travels of late years, with those of former ones; to compare the accounts of different writers, and ascertain the true ones; to omit all that is dry and uninteresting in those accounts, and retain only such information, as the generality of readers will wish to be acquainted with; and, to embellish the pages with such a variety of Maps and Copper-plates, as will make the whole a very valuable publication. The Author's plan is, to begin with the countries situated about the North Pole, and trace them downwards to the South Pole; describing in his way, the several countries of the known world, the natural history of those countries, as far as is useful to a general reader, the manners, customs, laws, religion, &c. of the people. These will be faithfully set forth from the printed accounts of travellers, published in different countries, with the authorities annexed, and the plates will consist of maps, plans, and a diversity of interesting subjects; many of which will be new, such as have never appeared in this country, and engraved in a stile that must give universal satisfaction.

A Descrip-

A

Description of GREENLAND.

From the German of *Craniz*, (who was there in 1761
and 1762); and Others.

C H A P. I.

Of the Country in general.

GREENLAND is the remotest tract of land in the north; it lies between Europe and America, and is commonly classed, by geographers, among those northern countries, that remain unknown. As far as it has been discovered, it has been found to reach, on the north-east side, from the 59th degree, N. latitude, to the 80th; and, on the side opposite North-America, to about the 70th degree.—It belongs to the crown of Denmark.

No ship having as yet traced it to the most northern parts, on account of the ice, it is not yet decided, whether it be an island, or not. From some late discoveries of the Russians, it does not appear to join on the east with Spitzbergen, Nova Zembla, or Tartary; but,

is supposed to join America, on the north-west; because the sea that apparently parts them, and is called Davis's Streights, or Baffin's Bay, grows gradually narrower; as it approaches the 78th degree; and because the coast, which rises very high towards that bay, falls lower and lower, the further north we go. The Greenlanders, indeed, say (though it is doubtful how far they can be relied on), that Davis's Streight contracts itself so much, as it tends northward, that they can travel on the ice, so near to the opposite shore, as to be able to make the inhabitants hear; but, that they cannot get across, owing to the strength of the current from the north.

Icelandic authors have described Old Greenland, on the eastern side, as crowded with churches and villages; and, they might have said the same of the western side, opposite to America; for, that the old Norwegians, or people of Norway, had houses and churches there also, is evident, from the many vestiges of them now to be found.

When seamen speak of Greenland, they generally mean the Danish islands of Spitzbergen, lying north of Lapland, between the 75th and 80th degrees of latitude, with the eastern coast of Greenland, lying opposite thereto. This eastern coast is but thinly, if at all, inhabited at present; but the western side of Greenland, from the 62d to the 71st degree, north, is again colonized

GREENLAND.

sized by Europeans. The islands of Spitzbergen are uninhabited, except during the season of the whale-fishery. Some few Dutchmen were once left there a whole winter, but they all perished. The globe is here so round, that even at the distance of six miles, in a calm, sailing east or west, the masts of a ship only are discoverable: at eight miles, no other part can be seen, than the top-mast; and, at 12 miles distance, the flag only; yet, the mountains of Spitzbergen, rise so high, as to be seen 48 miles.—Lord *Mulgrave*, in his voyage to the north-pole, coasted round them.

The land, on the western side of Greenland, is barren, high and rocky, and rears its head, in most places adjoining the ocean, in such lofty mountains, and inaccessible cliffs, as may be seen at sea, at the distance of 40 leagues. The cliffs and mountains being constantly covered with ice and snow, these, by continually falling, have filled the vallies, and seem, annually, to increase their height. The plains, between the rocks, are also covered with frost, except here and there a patch, where there is a scanty portion of earth and grass, an occasional little brook and pond, and some few, low, scattered shrubs.

Along the coasts, in Davis's Streights and Baffin's Bay, which is the sea that divides Greenland from the northern coasts of America, there are numberless, deep, bays and creeks, that run up far within the land; and,

the shores are bordered with many islands of different extent. To those who have seen the Norway coast, we may say, this of Greenland is not unlike it; except, that the hills here are not cloathed with trees, nor the vallies enriched with herbage, and, that the mountains are every where high and pointed.

Within land, there are no inhabitants, and but very few upon the coast. The few there are, inhabit the southern parts from Statenhook, to the 62d degree; but, as no Europeans live there, these places are but little known to us.

Of the European settlements, the most southern is the colony of *Frederic's Haab*, or *Frederic's Hope*, situated in the 62d degree of north latitude, begun by the Danes, in 1742. It lies one mile and an half from the open sea, and is a good haven, and place of trade. In the islands opposite, where the Dutch merchant-ships formerly harboured, many Greenlanders reside, being well situated for catching fish, seals and rein-deer. This colony is yet but small. In 1754, it consisted only of a factor, a Moravian missionary, and about six or eight European sailors, three or four of whom were married to Greenland women.

Twelve leagues north of this colony, is that famous ice-glance, or shining ice, called, in the charts,
Eis-blink.

5 JA 53



J. Thornton sculp.

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J. Wilson del.

Eis-blink. It is a great, high field of ice, whose glances in the air, resembling the *aurora borealis*, may be seen at sea for many leagues. It was an inlet within the land, whose mouth is now blocked up in such a manner, by many huge pieces of ice, driven out by the ebb, that it forms, as it were, an arched ice-bridge, eight leagues in length, stretching from land to land, and two in breadth. It has many openings, or irregular arches, from 14 to 40 yards in height, which might be passed through in boats, but, from the danger of pieces of ice often falling within. These, and many others that tumble from the adjoining hills, are driven by the ebb, through these arches, into the sea.—(See the plate.)—Such Greenlanders as wish to enter this harbour, carry their little canoes over land, upon their heads; and, when they have passed this bridge, they find open water, for 20 leagues in length, and two in breadth. Places are found here, where Greenland houses formerly stood;—a proof, that the mouth of the harbour was once open.

About 36 leagues north of Frederic's Hope, is another colony, called *Fischer's fiorte*, or, Fisher's-bay, begun in 1754. Here the Moravians established a second mission, in 1758; but, as few Greenlanders live about this place, it has but little trade. In this neighbourhood, are seen many ruins; probably, the relics of the old Norwegians.

A third

A third colony, called *Godhaab*, or Good-hope, lies in 46 deg. 14 m. 36 leagues north of Fisher's-bay. Here there are some hundreds of small islands, crowded together, in the compass of six leagues. The Moravians have here, also, established a congregation, built a church, a provision house, a smith's shop, and a brew-house; and the houses of the natives are scattered round them. This is the oldest colony in Greenland; having been founded in 1721. It was formerly inhabited by some thousands of Greenlanders; but the small-pox having made great ravage, in 1733, the number is so decreased, that there are now few natives here settled.—To give our readers some idea of the ravages the small-pox made, it was calculated, in 1746, that, on the whole western coast of Greenland, in the space of 400 leagues, there were not above 20,000 Greenlanders there settled; whereas, in the year 1730, the number was computed at 30,000.

Thirty leagues north of Good-hope, there are pretty large plats of grass, near the sea-side; and wood is to be found.

In latitude 65 deg. 46 min. 56 leagues north of Good-hope, is a fourth colony, founded in 1775. Trade here is pretty good, though there are but few Greenlanders. This colony, and that of Good-hope, is frequented by one ship only; and the trade consists of seals,

seals, blubber, and the skins of seals and foxes. In this neighbourhood, are several salmon-fisheries.

In the 67th degree of north latitude, is Wydebay, a fifth colony, established for traffic and the whale-fishery, in 1759. This is one of the most commodious places for trade and residence, on the whole coast.

Sixteen leagues farther north, in 68 deg. lies another colony, called *Egede's-minde*, or Egede's Memorial, erected in 1759. This place is frozen up all the winter; and is not open till May, when the whale-fishery is over.

A fourth colony, established in 1734, lies in 79 deg. There are, also, three or four others: but the 12th, and farthest north, is in 71 deg. erected in 1758. We are told, by the natives, that the country is inhabited as far north as 78 deg. though very thinly; for, notwithstanding there is plenty of eider-fowls, white bears, seals and whales, yet, owing to the long winter-nights, no one liked to live there long, the land being little else than dreary rock and ice. In these parts, instead of building their houses with wood and turf, as in more southern places, they are obliged to erect them with clay, seal-skins, and the horns of the unicorn-fish. According to their information, the land stretches, north-west, towards America; and they tell us, that here and there are stones
standing

standing erect, with arms extended, like our guide-posts, as if they were set up, as directions for travelling thence to the northern parts of America.

We wish it was in our power to give the reader any tolerable account, on which he might rely, of the state of Greenland, some centuries back. The natives know nothing of their forefathers, but, that they extirpated their former, northern inhabitants.

According to the account of *Arngrim Jonas*, the learned Iceland, one *Eric*, a descendant of a Norwegian earl, being condemned to a three years banishment, sought this place; and, finding it, returned to Iceland, and, the third year, perswaded people to go to his new-discovered land, which he called Greenland; representing it as a place abounding with pasture, wood and fish. *Eric* was followed by 25 ships, full of people; and, in process of time, greater numbers flocked there from Iceland and Norway, and stocked the country with inhabitants, both on the east and west side, till it was computed to be a third part as numerous as a Danish, episcopal diocese. — Writers are not decided about the time of these events; but it seems to be about the year 830.

Torfaeus, the Iceland, who wrote in the 12th century, speaks of a number of monkeries, and some nunneries; and *Theodore*, who was a bishop in Iceland,
in

in the last century, relates, that in *Einar's* inlet, in latitude 65 deg. stood a great wood, where cattle were pastured, that belonged to the cathedral church at the end of the bay, near the village Gadar. In the great island Rinsøy, says he, is an extensive hunt of reindeer, and also the best, soft, bastard-marble, of which, the Greenlanders make pitchers and vessels, containing 10 or 12 barrels each, so firm, as to endure fire. Further west, lies Long Island, containing eight farms belonging to the bishop's see. He makes mention also, of 19 bays, or inlets, on the east side, round which stood 190 villages, forming 12 parishes, besides a bishop's seat, and two cloisters. *Torfæus* describes the air as more serene and settled; and the cold not so intense in Greenland, as in Iceland, and Norway. It is related, also, in the Danish records, that, in the year 1308, there was such a storm of thunder and lightning, that a church was thrown down, many pinnacles of rocks torn off, and the dust of the broken stones flew about like rain; and, that this storm was followed by such a severe winter, as they had never before seen, when the ice did not thaw for a whole year.

Their descriptions of the fruitfulness, or produce of the land, are not only various, but contradictory. The Iceland annals sometimes tell us, that it bore the best wheat; and, at others, that nothing would grow there for the cold. They speak of woods where white bears
were

were hunted; and mention oak-trees, that bore acorns as big as apples, and of a taste as pleasant as chesnuts. We mention these accounts; but there is little in them, to be relied on.

In the Danish chronicle we are told, that, in 1023, the Greenlanders became tributary to the kings of Norway, which was soon after they embraced the christian faith, and that they were governed by a viceroy, according to the laws of Iceland. We find no traces of their military strength, either by land, or sea. The Greenland trade, indeed, is said to have been very considerable; and, it may easily be believed, that they exported a great deal of meat, butter, cheese, fish, train and pelts; but these commodities seem to have been fetched by foreign vessels, though navigation was not neglected by them; for they not only sailed from Iceland and Norway to Greenland, in their own ships, but the first discovery and navigation of North America, is ascribed to them; and, perhaps, a brief relation of this curious piece of history, will not be unentertaining. It is given by *Mallet*, in his *Introduction a l'histoire de Denemarc*; and by *Pontoppidan*, in his *History of Norway*; transcribed by them from the Iceland historians, *Jonas* and *Torfaus*; confirmed by the testimony of the ancient historiographer, *Adam Brementis*, who wrote in the middle of the 11th century, and, consequently, at the time of the discovery.

An Icclander, named *Herjolf*, went every year by sea, to traffic, in several countries, accompanied by his son, *Biarn*. Once, in the year 1001, they were separated from each other by a storm, and *Biarn*, arriving in Norway, got intelligence that his father had sailed to Greenland, a place then but little known; he accordingly followed him; but, being driven by another storm, to the south-west, discovered a flat, champaign country, overgrown with wood, and, on his return, described also an island. He did not make any stay at either of these places; but, when the storm ceased, made the best of his way north-west to Greenland. This discovery being made known, *Leif*, the son of *Eric*, whom we have mentioned, ambitious of acquiring fame, like his father, by discovering and colonizing new countries, fitted out a ship, with 35 men, and went to sea with *Biarn*. The first land they made was stony and barren; and they gave it the name of *Helleland*; that is, flat, bare land. They next discovered a low country, with white sand, covered with some wood, which they called *Markland*, or level-land. Two days afterwards they saw land again, whose northern coast was sheltered by an island. Here they found shrubs bearing a sweet berry, and sailed up a river, till they came to a lake, from which the river issued. The air was mild, the soil fruitful, and the river swarmed with all sorts of fishes, particularly large salmon. Having continued there the winter, and found that the sun rose about eight o'clock in the shortest days, it is evident, the place must have been

been in the 49th deg. of latitude; and to be that of Newfoundland, or the river St. Lawrence, in Canada.

Having been long enough there to erect some huts, they missed a German mariner, whom, after a long search, they found in the wood, skipping, and very merry. On being asked, what made him so chearful, he replied, that he had met with and eaten such grapes, as people made wine of in his country. When *Leif* saw and tasted these grapes, he called his new country, *Viinland*; that is, Wineland.

The ensuing spring, they went back to Greenland. When *Thorwald*, *Leif*'s brother, with a view of carrying the discoveries further, sailed thither the same year, with *Leif*'s crew, and traced the land westward; and, the summer following, eastward. The coast was every where covered with timber-trees, and beset with islands; but, as the ship had received some damage, they were obliged to spend most of their time in repairing her.

Having repaired their vessel, they examined the east side of the land, and perceived three, small boats, covered with skins, and three men in each, all of whom, but one, they seized, and wantonly put to death. Some little time after, a great number of the same kind of men, in their boats, assaulted them; but they defended themselves so well from their arrows, behind the boards with which their ships were guarded,
that

that the savages were forced to fly. They called these Indians, *Skrællings*, that is, dwarfs; and *Jonas*, writing after *Myritius*, calls them *pygmæos bicubitales*; and says, they were found also on the west side of Greenland. He describes these men as having so little strength, that there was nothing to fear from them; yet *Thorwald*, and he, alone, fell by one of their arrows. He ordered his people to set up a cross at the head and foot of the grave (on which account that cape was called *Krøssa-næs*); by which it appears, that *Thorwald* was a christian, as well as his brother, *Leif*. The rest of the Greenlanders, Icelanders, and especially the Norwegians, that resorted, from time to time, to Wineland, were probably heathens, who would rather live in a strange land, than embrace the christian religion, which, at that time, was propagated in Norway, with severity. *Thorwald's* companions wintered in Wineland; and, next spring, returned to Greenland.

The same year, *Thorstein*, the third son of *Eric*, with his wife and children (in all 25 persons), sailed for Wineland. His chief design was to bring away his brother's body; but he was driven, by a storm, on the west coast of Greenland, at a great distance from any of the Norwegian settlements. There he took up his winter-quarters; but, he and his followers, lost their lives, by an epidemic sickness.

Settling a colony in Wineland, was, from this time, more seriously thought of. An eminent Iclander, named *Thorfein*, married *Thorstein's* widow, and went, with her, and others, in number 65 men and five women to Wineland. They took with them all kinds of cattle, tools, &c. and began to build and to plant. The *Skrællings* soon found them out, and bartered with them, their skins and their furs, desirous of having some of their weapons in exchange; but *Thorfein* forbade it. One of them, however, stole a battle-axe, and was stupid enough to try it on his comrade; but his curiosity having cost the other his life, a third seized the weapon, and cast it into the sea.

Three years after this, *Thorfein* returned to Greenland, and brought with him such valuable merchandize, that he excited in many a desire to seek their fortune in Wineland; but, no further account of this country, worth mentioning, is to be met with, after the year 1121; that is, 100 years after its first discovery. It is probable, that those Indians, at present about Newfoundland, who are so very different, in shape and manner of living, from the other Americans, may be descended from them.

I shall take this opportunity, says *Crantz*, to speak of the extraction of our present Greenlanders, who were formerly called *Skrællings*.—The Greenlanders say, they were called, by the former, christian inhabitants,

ants, *Karallit*, a name the Eskimaux Indians, or Northern Americans, gave themselves; and a term, which, according to their manner of pronunciation, may be turned into *Skrælling*.

There being no satisfactory footsteps of Greenland's having been inhabited before the arrival of the Norwegians, the most probable supposition is, that the present savages first came to Greenland, in the fourteenth century, and that their route was not from the east out of Europe, but from the west out of Greenland; for the natives of Greenland bear no resemblance to the Laplanders, or the people of Spitzbergen, but resemble most the Kalmucks of Tartary; and, as there seems to be no open passage for shipping, beyond 80 degrees north; for Lord *Mulgrave*, in his voyage to explore the parts about the north pole, could penetrate no further, in the summer months, than to about the 80th degree, all beyond appearing to be an extensive plain of ice, of an enormous thickness: these things considered, the Greenlanders must have originated from the eastern parts of Tartary, through the northern parts of America; and, indeed, the language of the Eskimaux Indians, in Labrador, and the native Greenlanders, are so much alike, as also their persons, customs, manners, &c. that it is scarce to be doubted, but that the Greenlanders are a branch of the Eskimaux Indians, who fled either a-cross Davis's Straights, which are barely 60 leagues wide, or else travelled up higher, to the top of

Baffin's Bay; where, by the stone guide-posts, it is supposed that the land joins. The narrowness of the channel, between the eastern coast of Tartary, and the southern coast of North-America, being only 13 leagues across, favours this assertion.

It may be asked, perhaps, what became of the Norwegians, who are allowed formerly to have inhabited Greenland. A plague, which raged in all the northern countries, in the year 1350, called the *black death*, is supposed to have made great ravage in Greenland; and many corroborating circumstances evince, that those who survived this pestilence, were slaughtered by the savage Skrællings.

C H A P. II.

Of the Northern Seas.

AS the land is covered almost every where with ice and snow, all the year round; so is the sea, in which are a variety of ice-mountains, or pieces of floating ice, of stupendous magnitude and form, some of them wearing the appearance of a church, or castle, with square, or pointed turrets; others, resembling a ship in full sail; others again, large islands, with plains, valleys and hills, rearing their heads 200 yards above the level of the ocean.

This

This ice, like glass, is, for the most part, hard, clear, and transparent; some pieces of a pale, green colour; others, of a sky blue; some grey, and others black. In many places, they are an obstruction to the navigation: in others, during the whale-fishery, seamen moor their ships to them, and, on their flat surfaces, frequently unload their train-barrels. As in sailing through these seas, the ice-mountains can be avoided, they are attended with no great danger: the flat, driving ice, however, is terrible. Greenlanders assure us, that, on the eastern side of this country, tracts of ice have been seen 200 leagues long, and, in many parts, from 60 to 80 leagues broad, and three or four yards in thickness; and, that such pieces will float and drive with the winds and currents. When there is no opening made by the wind and stream, one piece follows another so close, that a person may leap from one to another, without danger, and may plainly see the joints where they were broken off. Lord *Mulgrave* was so hemmed in by the ice, that, at one time, he despaired of getting his ship out; and had absolutely determined to take to his boats, designing to draw them over the ice into more open water, and this in the month of August. Hence it appears, that the Greenlanders are so beset, at certain seasons, as to find no passage out; nor European ships, any passage in.

With this, and other great inconveniences, the wise Author of nature hath, however, combined a great be-

nefit; for, though he hath denied this frigid and rocky region the growth of trees, and almost forbidden ships to bring them any fuel, he has ordained, that the streams of the ocean should convey to these inhospitable shores, a great deal of wood, which comes floating there, partly without ice, but chiefly with it, lodging itself between the islands. Were it not for this miraculous provision, the Europeans there settled, would have no wood to burn; nor the Greenlanders (who burn oil instead of wood), any timber to roof their houses, build their boats, or shaft their arrows, which procure them food and cloathing. Among this wood brought here accidentally, are great trees, torn up by the roots; which, by driving up and down for years, dashing and rubbing upon the ice, are quite bare of branches and bark, and corroded with great wood-worms. A small part of this drift-wood, are willows, alder and birch, driven from the bays in the south; and large trunks of aspen-trees, which must come from a great distance: but the greatest part, is pine and fir.

It is difficult to decide, from what country this wood proceeds: but it is supposed to come, with the easterly current, from Siberia, or Asiatic Tartary; where the trees must be washed down the mountains, by the waters, which the rains and flood occasion, and brought away by the rapid streams of their rivers.

CHAP. III.

Of the Air and Seasons.

THIS country being covered with everlasting snow, it must naturally be very cold and raw. In such places, in winter, where the inhabitants enjoy the sun for an hour or two in the day, the cold is tolerable; but where the sun is entirely below the horizon, whilst people are drinking tea, the emptied cup, when put down, will freeze to the table. *Paul Egede*, in his journal of January 7, 1738, says, that, in latitude 68 degrees, when he was there, the ice and hoar-frost, reached through the chimney to the stove's mouth, without being thawed by the fire, even in the day-time; so, that over the chimney was an arch of frost, with little holes, through which the smoke issued. The door and walls of his room were, as if plastered over with ice; and, what is scarce credible, linen froze in the drawers, the beds were frozen to the bedsteads, and the eider-down coverlid and pillows became quite stiff with frost, an inch thick, from the breath. They were obliged to hew their flesh-barrels in pieces, to get out the meat; and, though they thawed it in snow, when it was put over the fire, the outside would be sufficiently boiled, before the inside could be pierced with a knife.

The summer, in Greenland, is from the beginning of May to the end of September; during which five months, the natives encamp in tents: yet the ground is not mellowed by a thorough thaw till June, and then, only on the surface; nor does it cease snowing till this time. In August it begins snowing again; but no snow continues on the ground, till that which falls in October. The snow in August is either soon dissolved by the sun, or dispersed by the wind; in which last case, the wind scatters such a subtil, snow-dust, that we scarce dare put our heads out of doors.

In the longest summer-days, particularly in serene and clear weather, it is so hot, that people are not only obliged to throw off their winter-garments, but on the sea, the pitch will melt on the ship's sides. And, from April to August, the fogs are so thick, almost every day, that people cannot see 40 yards before them. It has been often remarked, that the weather in Greenland, is just the reverse of what it is in Europe. In the year 1763, when it was so remarkably cold throughout Europe, it was so mild in Greenland, that it is often colder here in summer.

In general, the air is so wholesome and pure, that if a man cloaths himself warm, eats moderately, and takes good exercise, he will enjoy a good state of health and spirits. The winds are as variable here as in other countries; but, when it once begins to be stormy, which happens

happens mostly in autumn, they rage so vehemently, that the houses shake and crack; tents, and the lighter boats, fly up into the air; and the sea-water scatters about on the land, like snow-dust. When any one is obliged to leave his house, in order to put his boats into shelter, he must creep upon his belly, lest the wind should take him off his legs.

There is no night at all in this country, during the summer; beyond the 66th degree north, in the longest days, the sun does not set; it shines not, however, with such lustre, at night as at noon, resembling only a very bright moon, which a man can look at, without being dazzled. On the other hand, the winter-nights are so much the longer; and, in the 67th degree, the face of the sun is never seen above the horizon, from November 30 to January 12. And yet there are no dark nights here, as in other countries: the inhabitants enjoy a moderate twilight, and the moon and stars, added to the snow and ice, give such a light, that people can do very well out of doors without a lanthorn, and see plainly to read print of a middle size. As, in the shortest days, sometimes the moon never sets; so, little is seen of it in the summer-time; and the stars never appear, from May to August.

CHAP. IV.

Of the Productions of the Soil.

THE reader may readily conclude, from the situation and nature of this country, what he is to expect, in regard to its fertility. Though the bodies of rocks near the sea, yield a great deal of coarse marble, and many of the hills a kind of asbestos, or stone-flax, yet their surface produces little. The vallies, in general, have no other herbage than moss, and four moor-grass; and, the uninhabited islands, where the birds nest and dung, furnish only a few, low shrubs, heath, and herbs: the land, however, near the Greenland houses and encampments, from many years cultivation, with the blood and fat of seals, though in itself, nothing but a barren sand, produces the finest herbs, in uncommon quantity and size.

Grass grows here, not only in fenny, sandy and turfy ground, where indeed it is, in general, very short and bad; but also, in the cliffs of rocks, where any earth has lodged; and especially near the houses, where it grows very thick and long. Moss is the chief produce; of which, says *Crantz*, when I have been sitting on a rock, I have counted near 20 sorts round me without rising: one sort is like a soft, thick fur, which the natives use as we do waste-paper, and also, to stop the crevices

crevices of their houses : another sort serves them for tinder, and wicks for lamps. They have also a kind of white moss, on which the rein-deer feed in winter ; and which, in cases of necessity, would preserve the life of a hungry man. There is another kind of moss, that serves them instead of bread ; being occasionally boiled with milk, as a substitute for oatmeal. Europeans have several times attempted to grow barley and oats : these will shoot up as fine and high as in our country, but seldom get into ear ; and never ripen, on account of the early frosts, even in the warmest places. As the season will not admit of sowing, till the middle of June, they cannot raise many vegetables. Radishes grow as well here as in most other countries ; but sallad and cole are very small, and will not bear transplanting.

Whortleberries and cranberries are here met with ; and a fruit like the mulberry, only yellow, instead of red : these last are packed up and exported, are a very refreshing delicacy, and a remedy for the scurvy. There are plenty of large juniper-berries, but held there in no estimation. Of trees, there are three kinds of willows, but the cold will not suffer them to rear their heads, obliging them to creep upon the ground. Their birch (though somewhat different from ours), is in the same predicament. The Greenlanders talk of alders, that grow, in the southern parts, twice the height of a man, and as big round as his leg ; and say, that the wild service-tree grows there in abundance, and
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brings it's fruit to maturity. They also speak of a wild pea, which they boil and eat; and mention a fruit, resembling our large, yellow plumb, which they compare to oranges: but the further we go north, the more naked and steril is the land; till, at last, nothing is to be met with, but bare rocks.

CHAP. V.

Of their Animals.

UNFRUITFUL, however, as this land is, it affords nourishment to some, though but very few, kinds of beasts, which supply the natives with food and raiment. Hares and rein-deer they have in plenty; but more of the former than the latter. Hares are white, both in summer and winter; are pretty large, live on grass and white moss, but are little regarded by the natives.

Their rein-deer are of that northern kind, which are met with in Spitzberg, Siberia, Norway, Lapland, and the northern parts of America. They are here wild, and not easily caught. The largest are about the size of a two-year old heifer; their colour, brown, or grey, with white bellies; their skin very thick of hair, and above an inch long. Their antlers differ only from those of the common buck, in being smooth, grey, and broad

broad as one's hand, at top. Their flesh is tender, and well-tasted. They are very cleanly and contented creatures; live, in summer, on the tender grass they find in the vallies; and, in winter, on the white moss, which they dig for, under the snow, between the rocks. A Greenlander once caught a young one, bred it up, and it grew as tame as a cow; but, having done some mischief, he was obliged to kill it.

Here are also foxes; but somewhat different from those of southern countries. Some are white, but, in general, they are blue, or grey: they bark, like a dog, and resemble one about the head and feet; live on birds and their eggs, upon berries, muscles, crabs, and what the sea casts out. The natives catch them in traps; and, if in want of food, would rather eat them than hares. Blue fox-skins are eagerly bought up by the factors.

White bears, so often heard of, are frequently met with in all parts of Greenland: they have a long, narrow head, like a dog, and are said to bark like one. Their hair is long, and as soft as wool; their bodies are often three or four yards in length; their flesh is white and fat, tastes like mutton, and the natives are very fond of it. They prowl, upon the flakes of ice, after seals and dead whales; and will attack the sealion, though this creature frequently masters them. They will swim from one piece of ice to another; and, when attacked, will defend themselves even against a boat full

full of men. When on land, their food is birds and their eggs; and, if impelled by hunger, they will devour the human species, digging dead bodies out of their graves. In winter, they immure themselves in holes between the rocks, or bury themselves in the snow, till the sun invites them abroad again; when, allured by the scent of seals' flesh, they will hunt out a Greenland's house, break into it, and plunder it. The natives, in their turn, raise a hue and cry after the robbers, surround them with their dogs, and kill them with lances and harpoons; though they often lose their own lives in the assault.

Here are no tame beasts, except dogs of a middle size, which resemble more a wolf than a dog, not barking, but howling and growling. They are too stupid an animal to be of much use in hunting; but are harnessed as horses to a sledge, from four to ten at a time, in which the natives visit each other, or draw home their seals over the ice. Their skins are used as coverings to beds, and as ornamental borders to their garments.

Of land-birds, there is no great variety; because there is little food for them. The principal, is the northern partridge; such as frequents cold countries, and the Alps. In Switzerland, they are called snow-hens. They cast their feathers twice a year. The colour of the cocks are grey in summer, and white in winter, the

the colour of the snow:—a wise precaution of Providence, to preserve them from birds of prey which hunt after them, and but for this circumstance would readily find them. It is a good bird to eat, and easily caught. Their claws have, within, a thick ball, covered with small feathers, to enable them to endure the cold; and, as their toes are not divided the whole way up, they are capable of swimming. Here are also snipes, and some small, singing birds; and, of birds of prey, the great, dark - brown eagle, grey and spotted falcons, white owls, and ravens.

As to insects and vermin—the natives are troubled with large gnats (besides small ones), in such quantities, that in hazy, summer weather, it is difficult to screen themselves from them. They have all sorts of earth-worms and maggots; but nothing venomous, except spiders. No serpents, toads, frogs, rats, mice, fleas, or such like animals. These cannot live in this cold country.

Destitute, however, as the land is of living creatures, the riches of the sea make it up, as well in variety as multitude. The many kinds of sea-fowls are too numerous to mention here; unless we were writing the natural history of the place. Indeed, they are not peculiar to Greenland, but are found in most of the higher latitudes. We shall have occasion to speak of some of them, when we are describing Norway; will, therefore,

therefore, pass over all but the eider-fowl, or black duck, it's down being a profitable article of commerce. It's flesh is eaten by the Greenlanders; and, of it's skin, they make their finest, and their warmest, under-garments. This fowl is, however, most celebrated for it's valuable down, which is found in great quantities, when stripped of it's coarse feathers. As the down, when pulled from the dead bird, is apt to heat by lying, and will not swell and distend itself rightly, they contrive to procure it from the fowl whilst living: for this purpose, they visit the nests, which the tender mother lines with this soft substance, either dropped, or plucked from her body, to prepare a warm bed for her callow brood. Of this down, we have warm, light cover-lids, in England; but we shall have occasion to speak more of it hereafter.

Of the most profitable fishes, the north is the proper rendezvous and residence; where, under the ice, they find shelter from the whales that prey on them: whales being frequently obliged to rise above water, to draw breath, cannot follow their prey far under the ice. Here then they retreat, breed, and fatten; but, in order to make them subservient to the use of man, the wise Creator has ordained, that they shall annually make their way southward. We see this, particularly, in herrings. Some cause, unknown to man, drives them out, in innumerable shoals, like swarms of bees. As they advance, they are chased by the cod, the mackarel, and other

other fish of prey; and these, in their turn, are hunted by the seals and whales, and obliged to fly to the shallowest sand-bank for protection, where the larger fishes cannot follow them; and, where they are caught by fishermen.

These seas not only yield herrings, salmon, cod-fish, &c. but flounders, holibut, a variety of shell-fish, and some small fishes, peculiar to this latitude.

Though the whole is almost universally known, it would be unpardonable, in treating of Greenland, not to give some account of this animal, and its fishery, which employs so many ships yearly of different nations, not less than 300 or 350 (each ship having from five to seven long-boats), and that in a compass of two degrees, from the 77th to the 79th. These ships, sometimes catch from 1800 to 2000 whales, in the space of two months; and wound many that escape.

The Greenland whale, by English sailors called the black whale, is described, in *Marten's Voyage to Spitzberg*, and *Zordrager's Greenland Fishery*, to be from 50 to 80 feet long. They were formerly from 100 to 200 feet in length; but being now caught in such multitudes, have not time to grow to their full size. The head is a third part of the length of the whole body; it has only two fins, one on each side of the head, from five to eight feet long, but with these it rows along very

fast. Its tail is six or eight yards broad, and turning up at both ends in a curve, is enabled with it to dash the strongest boat in pieces; it is, however, a timid animal, never beginning an attack, but flying at the least alarm. Its skin, above, is commonly black and smooth, like velvet, and white underneath. On the head is a bunch, where are two nostrils, through which it breathes, and spouts out the water it takes in at its mouth, with a noise that can be heard at three miles distance. Its eyes are placed between its nostrils and fins; and have eye-lids that drop over them, and are not larger than those of an ox. It has no flaps to its ears, nor any teeth in its mouth; but contains, in its upper-jaw, which is six yards long, those bangers, blades, or whiskers, as they are called, of which we make the whale-bone. There are commonly 350 on each side; but the 50 largest only are taken. They hang like the pipes of an organ; the least before and behind, the longest in the middle, which are generally four yards in length. The tongue consists wholly of soft, fungous fat, like bacon, which will fill from five to seven large barrels. This fish brings forth its young like a quadruped, full-formed, generally one at a time, but never more than two, which it suckles; when pursued, it wraps up its young in its fins, close to its body. Whales have two skins, the inner an inch thick, the outer one as thin as parchment; under these, lies the fat, from six to 12 inches thick; about the under lip, it is two feet in thickness. The fat of the whale will, according to the size of the fish, fill from 100 to 300 barrels.

barrels. It's flesh is coarse, and is said to taste like beef. Greenlanders eat the part about the tail, and call it a delicacy. It's bones are hard, on the inside, full of holes, like a honey-comb, and filled with train.

One would suppose, that this enormous beast would require a great many large fishes for one meal's food; but it's swallow being scarce four inches broad, it lives chiefly on a white slime, swimming on the sea, called whale's food; but which, in fact, is an animal wearing that appearance. This it sucks up, by strong suction; and, as a great deal of water flows in with it, the animal blows out the water again at it's nostrils. This slime being found, in the greatest quantity, between Spitzberg, Nova Zembla and Greenland (where it floats in such abundance, that the creeks are as full of it as our ditches with insects), the whale rarely emigrates from these parts.

The manner of catching whales, is as follows;—When a whale is seen or heard, a long-boat, with six men in it (for there are always five or six such boats ready) makes up to it, and endeavours to approach it's side, near the head. The whale, finding itself pursued, dives, but rising again to breathe, which it is constrained to do, the men watch the opportunity, row up to it's side, and the harpooner strikes him usually near the fin, with a harpoon (a triangular, barbed iron, about a foot long, and fastened to a stem.) The fish no sooner feels the

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smart,

smart, than it darts down into the deep, with the harpoon sticking fast in it. To this harpoon is fastened a line 200 yards long, and about as thick as one's finger; which runs with such rapidity after the whale, that if it entangles itself, must either snap short, or overset the boat: it is one man's business, therefore, to attend to this line, and wet the place on the boat's edge, on which it runs, lest it should take fire. The boat, with the line, follows the whale as far it can; and, if the fish is not mortally wounded, it will flounce about in the deep for an hour, and draw a line of 4,000 yards after it: in which case, fresh line is added by other boats. If the fish comes up again alive, they strike it with fresh harpoons, and then kill it with lances. When dead, it rises to the surface of the water, with it's belly upwards. Should it retreat under the ice, they either pull away the harpoon, or cut the line; in which case, they lose the fish, a loss amounting to 200*l.* that being it's average value.

The whale, being dead, is towed up to the ship's side, and there fastened: the first business is then to go, with a boat, into it's jaws, and cut out the whale-bone. They next cut off the blubber from the tongue; and then proceed to strip the whole body of it's fat, beginning at the head and tail at once, and ending in the middle. Forty or fifty men stand on the fish for this purpose, and will strip it in four hours. With the loss of it's fat, the fish loses it's buoyant faculty; and, when
turned

turned a-drift, down goes the carcass into the deep, with the general and joyful huzza of the whole crew; in a few days, it bursts, and rises again, and it's vast stock of flesh, is a profuse feast to fishes, birds and bears.

This is the European mode of whale-fishing; but that of the Greenlanders is somewhat different. The women assist in this business; their employ being to row the boats, and mend the seamens jackets. When they see a fish, they row boldly up to it, and strike it with several harpoons, to which are hung large bladders, made of seal's skin, which so incumber and impede the motion of the animal, that he cannot dive deep. When tired out, they dispatch him with their lances. The men then creep into their sea, or spring-jackets; which are made of seals'-skin with air-bladders, and cover their feet, hands and head, all in one piece, being fastened tight upon the head. In these, they leap, fearless, upon the fish, and into the sea, the air in their jackets keeping them erect in the water. They next proceed, as do the Europeans, to cut out the fat and whale-bone. And here the multitude are very disorderly; all running, promiscuously, in a heap, men, women and children, one over another, with sharp-pointed knives (for every one, though a spectator only, may share in dividing the spoil), and it is wonderful how careful they are, in all this scramble, not to wound one another.

The seal, also, is a native of the north-seas, is an amphibious animal, with four feet, and called, in many places, the sea-calf, or sea-wolf. It has a rough, hairy hide, used by us to cover travelling trunks. It's head pretty much resembles that of a dog, with the ears cropt, having a small aperture for the ear, but no flaps: it's body, in the middle, is bulky, but runs out pointed towards each end, for the convenience of making better way through the water. It has two short feet before, standing downwards, perpendicularly; and two others behind, in a horizontal direction, with webbed toes, like those of a goose. The water is it's natural element, as it lives upon fish; but, having long nails in it's fore feet, it climbs the rocks, and is often upon land. It's cry is like a wild swine; and, the young ones, mew like a cat. It has sharp teeth, and large, fiery eyes, with eye-brows.

Seals are often found on the ice and land, basking, or sleeping, in the sun; and, though they have a lame gait, or walk, can pad along so fast, and, by means of their hind-feet, spring forward so quick, that a man cannot easily come up with them. They are taken for their fat and skins. Their fat, which is near four inches thick, is converted into train-oil; and their flesh is red, tender, and juicy, resembling, in taste, the flesh of a wild hog.

There are five or six species of seals; some two yards, and some three yards in length. I have seen one,
says

says *Crantz*, called a sea-cow, of the seal species, six yards in length, and near as much in circumference over the breast. This creature weighed 400 pounds; and as it's eyes, on pressing the skin, sprung out a finger's length, it is supposed, the animal could throw them out, and draw them in for shelter, at pleasure.

Seals, in general, yield a great deal of blubber; and the train that drops from it, is not more rancid than stale oil of olives; and, with their skins, the Greenlanders frequently make their waistcoats. They cannot easily be caught by a single person, unless when they are big with young, and, of course, helpless; but, as they are animals of passage, retiring from Greenland in March, to cast their young, and returning in June, young and all, like a flock of sheep, the seal-hunters endeavour, on their return, to surround them on the ice, where they often lie sleeping, in whole herds. They first frighten them by shouting, which occasions them to stretch out their necks and yell, at which time the catchers take the opportunity to stun them, by giving them a desperate blow on their noses; after which they kill, and flay them.

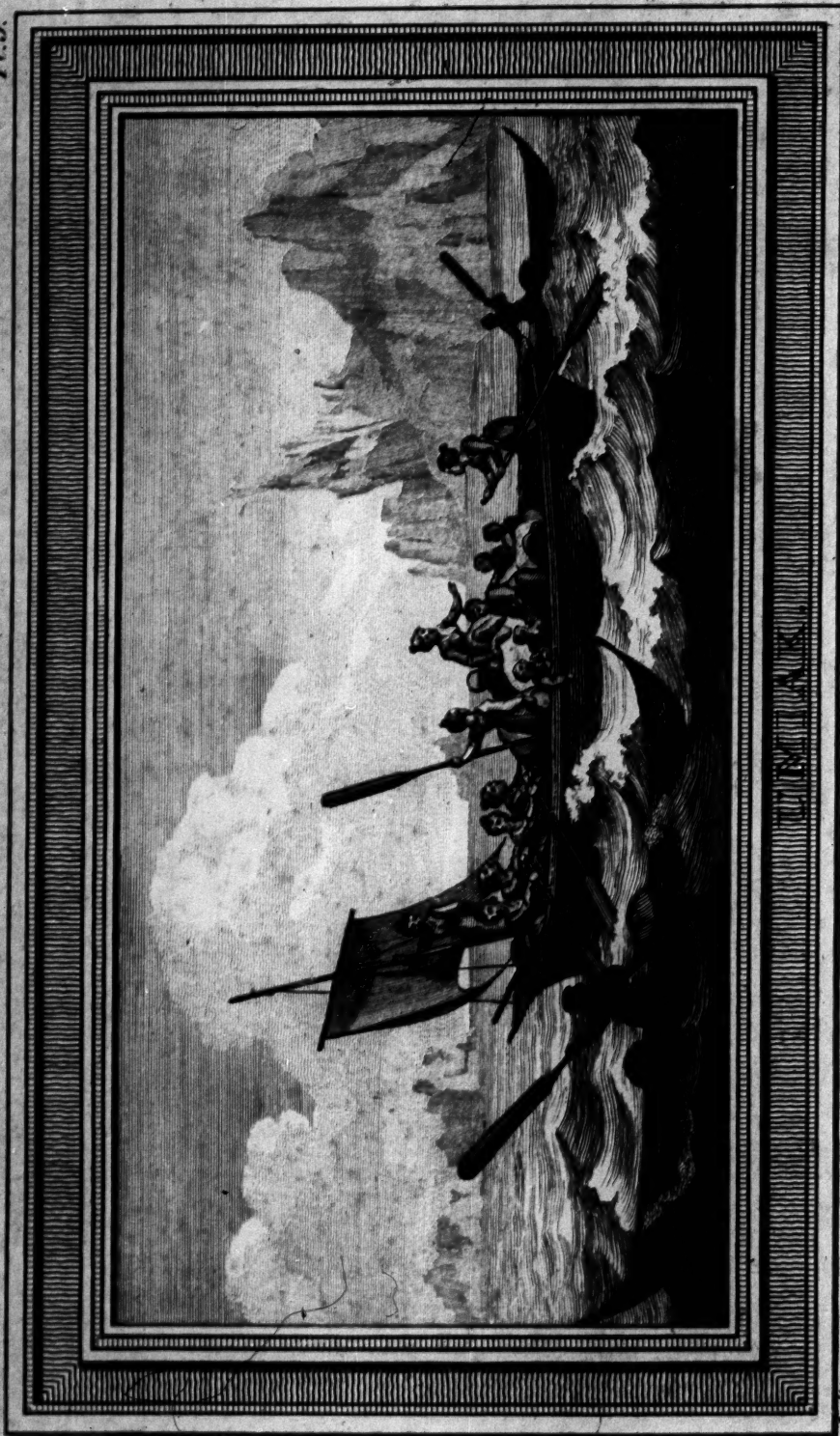
To the Greenlanders, the seal-fishery is the best harvest. Seals' flesh, with that of the rein-deer, is their most delicious, and substantial food: the fat supplies their lamps and fires with oil, softens their dry food, and, by barter, furnishes them with all the necessaries of life. Of the fibres of seals' sinews, they make thread;

the transparent skins of their entrails serve them for windows, curtains for their tents, shirts, and those bladders they fix to their harpoons; and of the maw, they make train-bottles. When there is a scarcity of iron, they make instruments and tools of their bones: their blood, with other ingredients, they convert into soups; and make their cloaths, bedding, and boats, of their skins.

Catching seals, therefore, is the great end of Greenland education: to which the children are trained from their infancy; by which they maintain themselves; become agreeable to each other, and useful members of society.

They have two kinds of boats for this purpose; a large one, and a small one. The large one, they call, *Umiack*, or, the woman's boat; and, the small one, *Kaiak*. The woman's boat is from 12 to 18 yards in length, four or five feet wide, and three deep; the other, about six yards long, 18 inches broad, and barely 12 inches deep: they are flat-bottomed, widest in the middle, go off sharp at each end, and are covered with seal-skin. The large boats are open at the top, and are commonly rowed by four women; one steering with an oar, behind. In the fore-part, is a mast, with a sail made of seal-gut skin, six feet high, and nine feet wide. The wealthy Greenlanders, make this sail of white linen, with red stripes; and, though they can, with this sail, make way only before the wind, and cannot keep pace with an European

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J. Handman sculp.

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Placed on the line by the artist.

pean boat under sail, yet they can row them faster, and often make voyages along the coast, from two to 400 leagues north and south, with their tents, household furniture, all their property, and often 10 or 20 persons besides. The men accompany them in their *kaiaks*, and assist them, when they need it. They thus travel at the rate of 12 leagues a-day; and every night unload, pitch their tents, draw their boat a-shore, and stay till the next morning.—(See the Plate).

The *Kaiak* is covered on the top, having a round hole in the middle, into which the Greenlander slips with his feet, sitting on a board, covered with a soft skin; when he is seated, the rim of the hole reaches just above his hips, and he tucks his great water-coat in, between the boat and himself, so tight, that the water cannot penetrate; this coat being, at the same time, buttoned close about his face and body, the man and his boat are, as it were, one mass. At his side he places his lance and harpoon; and, behind him, the seal-skin bladder. His *pautik*, or oar (for he has but one), is made of red deal, round in the middle, and three fingers broad at each end. This he holds in the middle, with both hands, and strikes the water, on each side, very quick, and as regular as if beating time. Thus equipped, he goes out to fish; and, if expedition requires it, can row 20 or 24 leagues a day. In these *Kaiaks*, they fear no storms, can mount the boisterous billows like a piece of cork, and, should a wave break over them, are

are unconcerned; for they accustom themselves, by way of exercise, to overturn themselves in the water, so as that their heads shall hang perpendicularly down, and, with a swing, and stroke with their paddle, set their boat to rights again, in an instant.

When a Greenlander spies a seal, he endeavours to conceal himself behind a wave, till he is within 10 or 12 yards of it, in order to take him by surprise. Having his lance, harpoon and tackle ready, as soon as within reach, he casts the harpoon, and, if he hits his mark, the seal, feeling himself wounded, dives; dragging the bladder, which is fastened by a string to the harpoon, under water with him; though, from it's size, he finds it difficult so to do: but, as the animal must come up every quarter of an hour to breathe, no soon grows weary of diving, is followed by the Greenlander, and pierced with a lance, as he rises. When killed, the wound is stopped, to preserve the blood. This done, the seal-catcher perforates the skin, blows up the animal like a bladder, to make it buoyant, and takes it in tow.

In this exercise, he is exposed to great danger; for, should the line which fastens the bladder to the harpoon, and which is of some length, entangle itself with the *Kaiak*, the boat must be drawn down under water; nay, should he escape this danger, if he approaches too near the dying seal, it will bite him mortally. A female seal,
that

that has young, will often fly at it's enemy with fury, or bite a hole in the boat, and sink it.

It is the stupid species of seal which the Greenlander can thus take, without assistance. Other seals are caught by companies of fishermen. At certain seasons, they retire into creeks and inlets. There the Greenlanders cut off their retreat, and frighten them under water, by shouting, clapping, and throwing stones.. When they come up to draw breath, they assail them again, in the same manner, till they tire them out, that they can dive no longer. They are then surrounded, and killed. This mode of catching them, is called *Kaffigiak*, or, clapper-hunt: it is not bad sport, and the Greenlanders are very active and expert at it. If a seal has good, broad water, three or four leagues each way, it can keep the hunters in play for two hours, diving, and rising again, at the distance of three quarters of a mile. Should it, in it's fright, take to the land, it is there attacked by women and children.

They are often caught, also, on the ice; many being killed, whilst sleeping and snoring in the sun: and, in the spring-time, where the current makes a great hole in the ice, the Greenlanders will often station themselves round it, and, when the seals come in droves to the edge of this hole to breathe, kill them with their harpoons.

C H A P. VI.

Of the Natives.

THE Greenlanders are of low stature, not exceeding five feet in height ; but they are well-shaped, and proportionate in their limbs. Their faces are generally broad and flat, with high cheek-bones, like the Scots ; but their cheeks are round and plump. It is a common observation, says *Ellis*, in his description of the Esquimaux Indians, that men as well as beasts, and the products of the ground, with some few exceptions, are smaller and smaller as they are more under the pole ; for, though there are large trees growing at the bottom of Hudson's Bay, there are nothing but shrubs in the 61st degree : and also, that the people keep diminishing in stature, according to the higher latitude they live in, till the 67th degree, where there are no inhabitants at all.

The eyes of the Greenlanders are little and black, but without any animation ; and their noses project but little from their faces. Their bodies are all over of a dark grey ; but their faces, are of an olive-colour. As their children are born white, this grey tinge may proceed in part from their dirtiness, for they are continually handling train-oil and grease, sitting in the smoke, and seldom wash themselves ; their food, also, may contribute

bute to the same end; for their blood is so affected by it, that their sweat smells like train, and their hands feel clammy, like bacon. But there are a few, whose faces are not so round, and whose complexions are fairer, and might easily pass, undistinguished, among the natives of Switzerland.

Their hair, on their heads, is, universally, strong and long, and of a coal-black colour; but the men have seldom any beard, as they take great pains to pluck it out. Their hands and feet are small, and soft; but their head and limbs, are large. They have high breasts and broad shoulders, especially the women; who accustom themselves to carry heavy burdens; and, being fat and corpulent, can endure the cold, with bare heads and necks, and very thin cloathing: nay, the men commonly sit naked within doors, except their breeches; and, at this time, their bodies emit such a steam, as to be intolerable to a European sitting near them. They are very light and active, do not want for strength, and can endure great fatigues. A Greenlander, who has eat nothing but grass for three days, will manage his little canoe in the most boisterous sea; and, a woman will carry a rein-deer, whole, for the distance of four leagues, or a piece of timber, or stone, double the weight which any Englishman can lift.

With respect to their temper, they are of a phlegmatic nature; not very lively, but good-humoured, sociable,

fociable, and far from covetous: they are so little concerned for the future, as to hoard up nothing; of course, are very liberal in giving. They are not, apparently, possessed of any high spirit, but have a good share of what we call rustic pride; and consider Europeans as far beneath them; esteeming themselves the only civilized and well-bred people. When they see a quiet and modest stranger, they say—"He is almost as well-bred as us."—They are not quarrelsome, but patient, and draw back where any one encroaches on them: but, if pushed to extremes, become desperate in the greatest degree.

Though they are always busy about something, they are very fickle, and have no perseverance; so that, if they begin a thing, and meet with a difficulty, they throw it away. In summer-time, they sleep five, or six hours; in winter, eight: and, if they have worked hard, and had a restless night, will sleep the whole ensuing day. In the morning, they will walk to some eminence, take a prospect of the weather and the ocean, and, if it appears unfavourable, will seem thoughtful and dejected, as at the dangers and burdens of the day; but, when no difficulties rise before them, or when they return home from a successful fishery, they are chearful and conversable.

They are so expert at concealing and expressing their passions, that we might take them for Stoics; and, they

they affect to be very resigned, under any calamity: but it is all affectation; for no people are more irritable to anger, and more revengeful, when an opportunity offers.

Their cloaths are made of the skin of the rein-deer, seals, and birds. Their outer garment resembles a waggoner's frock, only not so long and loose; and they put it on the same way, drawing it over their heads, like a shirt: at the top, of it is a hood, which they can pull up, occasionally, over their heads, like the hood of a capuchin. Their under-garment is a kind of shirt, made of the skins of birds, with the feathers inwards. At present, most Greenlanders of any property, make their upper garment of cloth, or cotton, yet cut in their own fashion. Their breeches are of seals'-skin, and are very short, above and below: their stockings are made of the skin of a seal's foetus, taken out of the body of the dam; and their shoes, of smooth, black, dressed seal-leather, tied with a thong on the instep. The soles of their shoes stand out bending upwards, both before and behind, two inches broad, but they have no heels. The rich natives, now, wear woollen stockings, breeches and caps; and, when they make a voyage, cover themselves with a black, smooth, seal's-hide, by way of great coat.

The dress of the women is much the same; only that their jackets have higher shoulders, and a higher hood;
and

and are not cut round, even at the bottom, like the mens', but, from the thigh, drop in a point before and behind, below the knee, and are bordered with red cloth. The women, also, wear breeches, with short drawers under them. They wear a kind of high shoes, or boots, of white, or red leather, the seam of which is before, and ornamented. Mothers and nurses wear an upper-garment, wide in the back, with a pocket in the shoulders, large enough to hold a child, which is left there quite naked to tumble about, and is no otherwise taken care of. They are very neat, and careful of their best cloaths; but, their every-day dress drips with grease, and their heads swarm with vermin, natural to their filth, which, like beggars, they are expert at catching, and kill between their teeth.

The men wear their hair cut short in the poll, and squared off on their foreheads; but, as it is a reproach to a woman to cut her hair (except in cases of deep mourning, or when they resolve never to marry), they tie it up to the top of their heads, so as to ornament their crowns, binding it with glass beads, or some gay bandage. The same kind of ornaments they wear round their arms and necks, and in their ears, and round the borders of their cloaths, and shoes: but, such as aim at being beautiful, and want to be admired, draw threads, blacked with soot, under the skin of their chins, cheeks, hands and feet; which leave a black mark behind, as in the face resembles a beard. The
mother

J. Macdonald.

Illustration of the scene by the author. 1850.

J. Macdonald.



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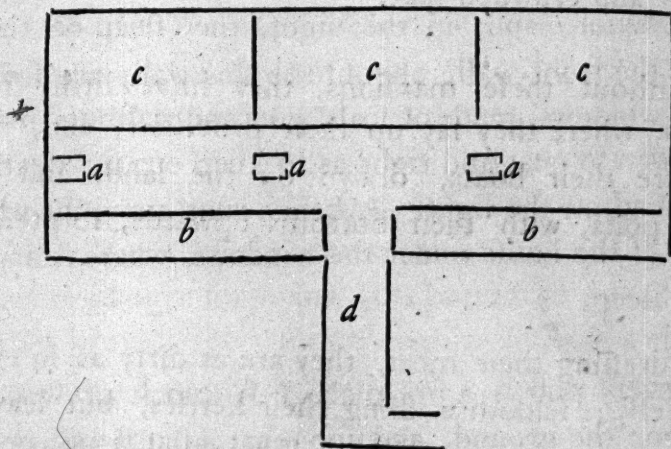
mother performs this painful operation on her girls in their infancy, lest they should never get a husband. The Indians, in North-America, and several tribes of the Tartars, do the same; but, the Greenlanders, now converted to christianity, have dropped this practice, as a foolish vanity, and a temptation to sin.

In winter they live in houses, and tents in summer. Their houses or cottages, are generally built on some eminence near the sea, in order that the snow may run from them. They are seldom more than about four yards broad, and from 8 to 24 yards in length, according to the size of the family, and just high enough for a person to stand upright in. They are built with stones and fods. Their houses have neither door nor chimney, but the deficiency is supplied by a passage 5 or 6 yards long, by which they can pass through the middle of the house, the roof of which passage is so low, that they are obliged to creep in almost on their hands and feet. This long entrance keeps out the wind and cold, and lets out the thick air, for as they burn only oil within, they have no smoke. The inside of the walls are hung with old tent and boat-skins, and the roofs covered with the same. From the middle of the house to the back-wall, there is a raised floor or broad bench, like a taylor's shop-board, made with wood and covered with skins, and this floor is divided by skins, stretched from the posts that support the roof, into apartments, like horse-stalls, in each of which a family lives, so that houses contain from

three to ten families, some more, and some less. On these floors, they sit in the day-time; the men with their legs hanging down, the women behind, cross-legged, like a taylor; and, in the night, they sleep on them. Along the front-wall, opposite to this wall, are several square windows, made of seals' guts and halibuts' maws, and sewed so neat and tight as to keep out the weather, and yet admit the light. A bench runs along the whole length of the house under the windows, where strangers sit, or sleep.

By every post is a fire-place. A block of wood is laid upon the ground, and upon that a flat stone; on the stone, a low, three-legged stool, and on that stool a lamp, a foot long, resembling a half moon, hewn out marble; it stands in an oval, wooden bowl, placed under the lamp, to receive the waste oil. In this lamp, filled with seal-oil, they lay some moss, rubbed fine, which burns so bright, and gives such a heat, as not only lights the apartment, but warms it. Over this lamp hangs a marble kettle, by four strings, fastened to the roof, in which they boil their meat; and over this, is placed a wooden rack, on which they lay their wet cloaths, and boots, to dry.

The Ground-plan of a Greenlander's House.



d. The entrance.

ccc. Are the raised floors for three different families.

bb. Benches, over which are the windows.

aaa. Lamps, over which each family boils it's provisions.

Now, as there are many such fire-places in one house, and as they burn night and day, there is an equal and lasting heat; but, though these lamps yield no smoke, their rancid smell, and the steam arising from boiling so much flesh and fish, often half-rotten, and add to this, their urinals within the house, with skins soaking in them for dressing, is almost intolerable to a person unaccustomed to it. But, in other respects, we cannot but admire their well-contrived house-keeping, comprized within so small a compass; their content in this

state of poverty, in which they conceive themselves richer than us; and, their order and quiet, in such a narrow and crowded spot.

Without these mansions, they have little store-houses, where they lay up their provision; and, close by, are their boats, drawn on the land, and laid upon posts, with their bottoms upwards, to preserve them.

In dressing their meat, they are as dirty as in every thing else; seldom washing their kettles, but leaving them to the dogs to clean. Their boiled meat, and broth, they eat with bone-spoons, from a wooden dish; but, their undressed meat, lies on the bare ground. They eat with their fingers, and tear with their teeth; and, when the repast is over, scrape their chops with a knife, lick the blades, and put it in their pockets. So, when they are covered with sweat, they make their knife perform the same office, and scrape it from their faces down into their mouths. When they wish to treat a European genteelly, they first lick the meat, he is to eat, clean from the blood and scum it had contracted in the kettle, with their tongue; and, should this not be well received, it would be looked upon as rude and unmannerly.

They eat when they are hungry; but the evening-meal is the chief repast; when they frequently invite
their

their neighbours, or send them a part of it. The men eat first, by themselves; and their greatest joy is, to see their children stuff themselves so full, as to roll about the ground, to make room for more. They take no thought for the morrow; but, when they have plenty, will dance and eat to excess, in hopes that the sea will afford them a fresh supply the next day. But, the misfortune is, when March comes, and the seals retire till May, if bad weather ensues, they must and do struggle with hunger for many days together: nay, so little do they provide for a future contingency, that they are often reduced to the necessity of eating muscles, seaweed, old tent-skins, and shoe-soles, if they have but oil enough to boil them; and, after all, many a one perishes with hunger.

Should their fire go out, they re-kindle it, by turning a stick with a string, very quick, through a hole in a piece of wood; as do the Eskimaux Indians.

CHAP. VII.

Of the Conduct of the Greenlanders in Domestic Life.

AS we neither see nor hear of any unbecoming conduct in the Greenlanders, they appear to lead a good, orderly life. Single women have very seldom any bastard children. We meet with such things,

now and then, in widows and divorced wives; but, though they are held in contempt for such things, yet such women sometimes make their fortune, by selling their children to those who have none, or, by living as wives, with men who are not married. Single women are very reserved, seldom are seen in private conversation with the men; and, a young woman would think herself affronted, if a young fellow in company was to offer her a pinch of snuff.

A young fellow never thinks of marrying till he is turned of 20; but, when he is determined in his mind, he chuses one about his own age, and acquaints his friends with the choice he has made. Marriage-portions are out of the question. A man seldom gets any thing with his wife, but her cloaths, her knife, her lamp, or a stone-boiler. His great object, is her skill in housewifery; and, the confidess little else in him, than whether he is a good seal-fisher.

As a son has his will in every thing, his parents immediately consent; and two old women are dispatched to the parents of the bride, as negociators. The damsel, on being acquainted with it, affects an unwillingness, will hear nothing of the matter, runs away and tears her hair. Sometimes, indeed, this dissatisfaction at the news is real. Women have often fainted at the proposal, and have eloped and cut off their hair, which last is an act of great consequence; for, when a woman
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has once lost her hair, she is never sought in marriage afterwards. This aversion to matrimony is supposed to arise from the many repudiated wives in Greenland. However, if the bride's parents do not disapprove, the women search for the daughter, and, having found her, drag her to the house of her suitor, where she sits, many days, dejected, with dishevelled hair, and without eating any thing; and, if no persuasions avail, she is compelled to change her state by force. If she runs away, she is brought back, and immediately obliged to perform the contract.

Indeed, some parents take care to settle their children; and, for this purpose, betroth them in their childhood; and, in this case, they come together when they please, without any further ceremony. Sometimes a married Greenlander, if he sees a young woman he likes, at a dance, and finds her any where alone, will bring her home as a second wife, by force, and the matter is soon after reconciled.

They seldom marry a near relation; or indeed, any person bred up, with them, under the same roof; but there are some instances (though they are held odious in the eyes of the people), of a man's marrying two sisters, or, a mother and her daughter,

Being a great reproach to have no son, it leads men here, occasionally, into polygamy; though it is not

very general. Scarce a married man in twenty has more than one wife. If a woman does not breed, she is sometimes put away; and this, with little more ceremony than a four look on the part of the man, and packing up her cloaths, on that of the wife. When this happens, the woman returns to her own friends; and, in order to bring an odium upon him, conducts herself with great prudence and decorum.

Where a wife cannot agree with other women in the same house, and this often occurs, as the husband's mother (if he has any) generally lives with him, and maintains the superiority over the family; she will elope of her own accord, especially if she has no son; for sons are the pride of a Greenlander's heart, his greatest treasure, and best security of his property. There have been instances, after divorce, of the husband's running into the desarts, and living like a hermit, many years in a cavern, flying always at the sight of his fellow-creatures. Such quarrels, however, happen only between persons in their younger years, who have married rashly. The older they grow, and the longer they live together, the stronger is the attachment.

Where a man has but one wife, and she dies, in a few days after, he puts on his best cloaths, and dresses his house and children in the best manner. His boat and lances (his greatest parade), must also be in the completest

pletest order, and all to render himself amiable. He abstains, however, from all mirthful scenes; and does not marry again till a year has elapsed, unless he has young children, and no one to nurse them. If he has more than one wife, and his first wife dies, the second takes her place; but, this second must join in the general lamentation, though the voice and tears, shed on this occasion, betray, that the heart has but little share in the distress.

The women are not very prolific. Seldom has a wife more than three or four children; and, at most, but six. When, therefore, they are told of the fruitfulness of other nations, they compare them to their dogs. Very few die in child-birth; and a still-born, or deformed child, is scarce ever heard of, though the mother works just before, and immediately after, her delivery. The child is named by the parents, or the midwife, after some beast, animal, or instrument; or, after some deceased relation, if he or she did not come to an accidental, or untimely death, being unwilling to renew the pain of such a loss: nay, where a person's name is the same with that of a distinguished friend lately deceased, they call him by some other name; so that, in time, a Greenlander may change his name several times; and many a one is at a loss to make a stranger acquainted with it, because he is too modest to give his new, acquired name, and, perhaps, ashamed of his former one.

Mothers

Mothers love their children excessively, and carry them with them, wherever they go, in the pocket of their outer-garment, which is made, for that purpose, on their back, between their shoulders. They suckle them till they are four or five years old, for want of proper food for children; of course, when children are obliged to resign the breast to others, they will often die; and, should the mother die before the child can subsist on gross food, the poor infant will not long survive her.



Children are here brought up without any discipline, or any chastisement. They seem not, indeed, to need severity; as they run about quiet as lambs, and are guilty of few extravagances; besides, such is the nature of a Greenlander, that if he cannot be brought to do a thing by gentle usage, no compulsion will effect it; he would sooner die than be compelled. The older children grow, and the more their understanding opens, the more governable they are: parents treat them on the footing of friends; and, if they are desired to do any thing they dislike, they immediately, without any apology, refuse; and parents put up with this refusal, till the child sees it's error. But instances of ingratitude, in grown up children, to their aged parents, is scarce ever to be met with.

As soon as a boy can use his hands and feet, his father puts a bow and arrow into his hand, and teaches him to shoot at a target. When he is 10 years old, he
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is equipped with a boat, and learns, in company with other boys, to row it, overfet, and rise with it, and also, to fowl and to fish. Five or six years afterwards, he goes out a seal-fishing; and, the first seal he takes, is dressed as a feast to the family and neighbours, where he relates his prowess with a degree of triumph, and the method he made use of to catch it. The guests, in their turn, commend him, extol the flavour of the meat, and, from this time, the women think of finding him a wife. But he who cannot catch a seal, is despised, and obliged not only to live on womens' diet, such as muscles, periwinkles, dried herrings, &c. but to perform the servile offices of a woman about the house. At 20, he makes his own boat; and, a few years after, he marries; but dwells with his parents whilst they live, his mother retaining the management of the house.

Girls are but little employed till they are 14 years of age; when they begin to sew, cook, and dress leather; and, as they advance in strength, row the womens' boat, and build houses. As it is the man's business to hunt, fish, and procure provisions, so is it the woman's to butcher and to dress it, for which they use no other knife, than such as cheesemongers use to cut their cheeses. It is the province of the women also, to curry and prepare the leather, and perform the office of shoemakers and taylor, carpenters and masons. From their hard labour, and still harder fare, women seldom reach the age of 50; of course, there are always more men than women.

Their house-keeping and manner of living, seems more disorderly and dirty, than that of a beggar, under a hedge. To see their dirty hands and face besmeared with grease, their meat dressed and eaten in so nasty a manner, and their cloaths and sleeping-places swarming with vermin, would disgust any one; but, so dreadful is the climate at times, that, in tempestuous weather, a European is glad to creep into their houses and tents, for shelter; and, if he has nothing of his own, to share their commons, and give God thanks for the blessing.

Dirty, however, as they are in their persons, their pacific disposition is much to be admired. Several families here live in one house; with less disturbance, often, than two families in one house with us, where those families are nearly related. If any one conceives himself injured, he only removes to another house, and that without a murmur. They are happy to assist each other, and live, in some measure, in common, yet without one's relying on the labour of another. If a man returns home with provision in the evening, he divides it with the families under the same roof with him: but, poor as they may be, no one presumes to ask for any thing; nor, indeed, is it necessary, in a country where such hospitality is practised.

CHAP. VIII.

Of their Civil Character.

OF their civil character, in common life, we may say, they are discreet, cautious, friendly, mannerly and modest; but they know nothing of a false shame, a jealous reserve, or a laboured affectation: they study only to conceal their wishes and inclinations. They are not so much ambitious of cutting a figure in life, as of avoiding public odium, and rendering themselves ridiculous. They are strangers to salutations and tokens of respect, laugh at European compliments, and at a man's standing uncovered, in presence of his superior; and yet, the young have a due respect for the aged, and each man a proper one for the other. In company, they are social and jocular, and very ironical. Irony will often affect, what severity and reasoning cannot; but, if they are too much exposed and ridiculed, they are as mulish as a restive horse. Assiduous to please, and cautious not to displease, they study to avoid every thing that will create uneasiness. Should one offend another, the party offended neither expostulates, nor returns any bad words. They have not a word, in their language, that expresses abuse; or cursing; of course, they are not very quarrelsome, or contentious. They do not contradict or interrupt any one in his discourse, but one is suffered to finish his speech, before

before another begins. When they are diverted they will laugh, but never loud or boisterously. They are not ashamed of what is natural; and, so little idea have they of the indecency of breaking wind, or catching a louse, and cracking it between their teeth, that they will not take a reproof for it; but yet, in company with foreigners, where they find it disagreeable, they will always forbear it.

When they make a visit in their boats, they never fail to take some eatable with them, as a present; if their company is liked, they are welcomed on the shore with singing, and all hands are ready to draw the boat upon land, and unload. Every one is anxious to have the guest, or guests, at his house; but, as the visitor is unwilling to have it thought, that he is come abroad for what he can get, he waits, with silence, till he is much pressed to partake of their hospitality. As soon as he enters, they kindly compel him to take off his upper-garment, and lend him a dry one. The men sit among the men, and the women by themselves. The conversation of the men, runs upon the weather, hunting and fishing; and, that of the women, on the death of their relations, which they close with a general howl, and then proceed to divert their guests with little, entertaining stories. All the time, the horn goes round with snuff, which they draw up, out of a stag's horn, with their noses. Meantime, the repast is prepared.

A Danish

A Danish factor, having been invited to a respectable Greenlander's, told me, his dinner consisted of the following dishes: Dried seal; boiled *ditto*; half-raw and rotten *ditto*; dried herrings; boiled willocks; a piece of half-rotten whale's tail (which is reckoned as great a delicate, as a haunch of venison); dried salmon; dried rein-deer venison; a desert of crowberries, mixed with chyle from the maw of a rein-deer, and a dish of the same, enriched with train-oil.

They can prolong their table-talk for several hours; which chiefly consists of the process of the men in seal-catching, to which the boys hearken with the eagerest attention. If Europeans are present, they like to hear accounts of their country; and express a desire to live in such a land: but, they no sooner are told that it sometime thunders, and there are no seals to be caught, than their inclination subsides, and they are happy where they are. They listen, with pleasure, to God and divine things, provided no application is made to themselves, and the validity of their superstitious fables and customs is allowed.

Their traffic is very simple. Money they have none; of course, they barter with each other for what they want: and, as they are as eager for new things as children, they are for ever chopping and changing, and often to their disadvantage. They will give the most useful article, in exchange, for a trifle that pleases their
fancy;

fancy; and will reject a useful thing, in exchange for a bauble, if it does not please them. They seldom cheat, or steal from one another, holding it infamous so to do; but, they glory in over-reaching or robbing a European; esteeming it a proof of superior cleverness.

They keep a kind of annual fair among themselves; wherever there is a meeting of the people, as at a dancing-match, or a sun-feast (which I shall explain hereafter), they always expose their wares to view, and say what they want to exchange. And, as the people in the south have no whales, and those in the north no wood, the Greenlanders coast the country every summer, from 200 to 400 leagues, with new boats and tackling, exchanging them for wood, horns of the unicorn-fish, teeth, whale-bone, &c. part of which they truck on their way back.

In these voyages, they take their whole family and property with them; and perhaps, stay some years before they return; for, wherever the winter overtakes them, there they tarry, erect a house, and provide themselves food for the winter-months. The land and sea is every where their own; and, they have thus friends and acquaintance in every place.

Their trade with the factories, is in fox and seal-skins, and blubber; and the articles they take in exchange, are
iron-

iron-points for their darts, knives, lock-saws, gimblets, chissels and needles; striped linen, cotton, kerseys, woollen stockings and caps, handkerchiefs, boxes, wooden dishes, pewter plates, copper kettles, looking-glasses, combs, ribbands, and toys for children. They are very fond of snuff, powder and shot. A little tobacco, which they use only as snuff, they expect for every small service they do. For a small quantity of tobacco, they will give you a couple of handfuls of uncleansed eider-down, a parcel of eggs, or a dish of fish; and, many a spendthrift, will part with the cloaths from his back, and bring penury on his family, rather than deny the cravings of his nose,

The sun-feast, I mentioned, is not a religious ceremony; but, a rejoicing, at the return of the sun, in the winter solstice, about the 22d of December. On this occasion, they assemble, all over the country, in large parties, and treat one another with the greatest hospitality. When they have feasted, till they are ready to burst, they rise up to play, and to dance; but, having nothing but water to drink, they cannot intoxicate themselves. The only musical instrument they have, is a drum, like a tambour, which the drummer beats with a stick to common time, skipping at every stroke he gives, and making all manner of antic motions with his head and his body. This music he accompanies with a song, in honour of seal-catching, and ex-

presses his joy at the return of the sun, it is chorussed by the auditory, as follows:

The welcome Sun returns again.

Cho. *Amna ajah, ajah, ah-bu!*

And brings us weather fine and fair.

Cho. *Amna ajah, ajah, ah-bu!*

When one is tired, another begins; and thus they continue, the whole night through; the next day they sleep, and, in the evening, stuff, dance, and sing again. This festival lasts several days and nights, till they are quite exhausted, and have nothing to eat.

They have still other amusements. When the moon shines, they play at ball; and they have various methods of trying each others strength; such, as striking one another on the bare back with the fist, and trying who can hold out the longest; sitting down, and linking legs and arms together, endeavouring to out-pull each other, hooking their fingers together, and trying their strength, by drawing, &c.

Dancing assemblies are appointed, also, at other seasons of the year, when they abound with stores, and, if the weather is unfavourable to procure more at these times, they traffic and truck.

But

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J. M. W. Turner sculp.

W. M. W. Turner del.

But, the most singular thing in Greenland, is their singing and dancing combats, by which they decide their quarrels. If a man conceives himself injured, he does not vent his anger in quarrelsome words, nor proceed to any revenge, but composes a satirical poem; this he rehearses so often, with singing and dancing, before his family, that they all get it by heart. The man publishes his design of fighting with his antagonist; not with a sword, but a song, and a place of meeting is appointed. The party challenged, attends at the place, encircled with his friends, when the challenger begins his song, to the beat of a drum, and chorussed by his party, with *Amna ajah*. In this song, he discharges so many mortifying truths at his adversary, that the standers-by have their fill of laughing. When he has done, the accuser renews his attack, and so on; and, he that has the last word, gains his cause. On these occasions, they will speak cutting truths; but, without rudeness, or passion. The body of the people present constitute the jury, bestow the laurel, and the two contending parties become good friends.

It would be happy for other nations, if quarrels were terminated in the same way. No one can blame this mirthful mode of putting malevolence to the blush, and of punishing offenders by public defamation, among a savage people, without religion, and, without any political constitution. They live, as our ancestors did, immediately after the flood, before they learned to

covet another man's property, or rob their fellow-creature of his honour, his substance, his liberty, or his life. A father governs his own family in the best manner he can; but never presumes to command, out of that circle.

Should there be a fire under the same roof, more acquainted with the weather, or a better seal-catcher than ordinary, he is looked up to, and attended to, in other matters; is allowed the best end of the house to live in, generally the north end; and, if any refuse to obey his dictates, they will not live in the same house with him another winter.

Families are so attached to each other, that they keep together as long as they live, in order to assist one another, if occasion requires. Where a number of boats go together in company, they generally follow the wisest man, or the best pilot. No one presumes to usurp the least authority over another; nor call him to account for his private actions. And, as they have no overplus, or riches, they are never called on to contribute to the public weal.

Mr. *Delager*, in his relation of the ways and customs of the Greenlanders, says, the whole country stands open before them. Every man may go and live where he will; but, if he finds inhabitants already settled on the intended spot, he will not land, till an intimation is given

given him, that he is welcome there. Hunting and fishing, which, is all the land affords, has no game-act to restrain it, but is every where free to all; nor does any one think of a prosecution. If a perfect stranger comes to reap in the harvest that God hath given, at a good fishery, nay, even at a salmon-wier, which others have erected with great trouble; they are only required not to harm, nor frighten the fish away. Should strangers act against this order, the inhabitants will rather go away themselves, and put up with the loss, than quarrel with them. Whoever finds drift-wood, or the spoils of a shipwreck, on the strand, enjoys it as his own, though he does not live there. But he must hawl it ashore, and lay a stone upon it, as a token, that some one has taken possession of it; and this stone is their deed of security, for no other Greenlander will offer to meddle with it afterwards. If a seal escapes from a man, with his javelin in it, and another man afterwards kills it, it belongs to the first man that struck it; but, if the creature is struck with the harpoon and bladder, and the string breaks, he that threw first, loses his right. If two strike a seal at the same time, they divide it between them. Fowling rules are the same. If any one finds a dead seal, with a harpoon in it, he keeps the seal, but restores the harpoon to him that lost it. If they catch a sea-cow, or any other such animal of the ocean, he that cast the weapon, claims the head and tail for his own; but, of the carcase, every man may cut off as much as he can. In short, they have a variety of

usages with respect to property among them ; and, however absurd some of them may be, yet, they never like alterations ; and their final reason is,—“ The custom is *now* so.”

CHAP. IX.

Of their Moral Character.

WE wish we were able to speak decisively, upon their *moral* character, as we have done upon their *civil* one. Considering, that the Greenlanders act not by the light of nature, or revelation, it is surprising to find so many lovely and laudable qualities in them ; qualities, that must often put christians to the blush : but, as they ground their good dispositions, on a bad principle, namely, selfishness, it will naturally be supposed, they must frequently act in opposition to *our* notions of right and wrong. Though the natives of Greenland are a savage people, untaught and uncivilized, they are strangers to many vices, which other nations are addicted to. We hear no cursing among them, swearing, scolding, or noisy contentions ; no bawling, loud laughter, contradicting, detracting, or railing ; and, though they delight in returning an unbecoming action, with irony, and humourous contempt, yet they make use of no coarse, much less immodest joke, no bitter mockery, no filthiness, nor foolery.

Lying,

Lying, cheating, and stealing, are seldom heard of; and violent assaults, or highway robberies, never. Drunkenness is unknown in Greenland; as to obscenity, not the least trace of it can ever be discovered, either in their conversation, or their conduct; and, in all their festive meetings, to which old and young resort, nothing is seen or heard, that can put even modesty to the blush. Though their children are bred up without education, they are naturally tractable and governable, and give their parents very little vexation; and, when they arrive at the years of maturity, they are so far from being disobedient, ungrateful, or neglectful of their aged parents, that a son and his wife, will often compliment an old, peevish mother, with the disposal of their whole property.

Now, as the Greenlanders are not influenced by laws, either human or divine; to what are we to attribute these specious virtues? One would suppose, to reason, or common sense; as we cannot observe, in them, however, any reflection, or consideration; but, that a general heedlessness is their characteristic; I am inclined to think, says *Crantz*, that their moral actions must proceed more from instinct, than from principles; and, that this instinct shews itself in a quick sensibility, in cases of self-love, profit, fear, and shame.

That they are as naturally prone to evil, as the rest of mankind, is beyond a doubt; but the fear of re-

retaliation of evil, restrains them from many vices; and, the dread of a bad, or nick-name, from more. Their social and amicable disposition, and their universal hospitality, does not proceed from an innate benevolence, or commiseration for the helpless, but from self-love, and interest. They give, in hopes of receiving again, should they stand in need of it; and, they are hospitable, that they may be treated hospitably in return. They are pretty well versed in that fashionable morality, called *saving appearances*. You will seldom find a Greenlander do a good office, without the mercenary view of some speedy retribution. Should a stranger die, and leave a helpless family, without a near relation to befriend them, no one will take charge of that family, except one who wants a maid-servant; but they will, unfeelingly, suffer the poor wretches to die with cold and hunger. If persons, on shore, see a boat overfet, at sea; if he is not a relation, or one that has served them, they will look on, with indifference, and see him perish. But, among relations, there are traces of much stronger love, than is to be met with in more civilized countries. Many a mother has thrown herself into the sea, because her child was drowned; so is it with irrational animals; though they are insensible to the pain and pleasure of their fellow-creatures, their love and concern for their own young, is so much the stronger;—another reason to believe, that the Greenlanders are actuated by instinct, rather than by human reason. They seem, likewise, to have no gratitude; for,
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if a European does them a piece of service, their mere thanks are all they are disposed to return; should their benefactor at any time be in want of their services, he would not often find it. When they are dressed in their best cloaths, they will strut about in their finery, and look down on all around them with contempt, especially if they can boast of any extraordinary dexterity, or have been fortunate in seal-catching. If their passions, (which they have art enough occasionally to conceal) once break out, they rage with more than brutal fury. What they have a mind to do, must be done, and nothing can persuade them against their inclinations.

Though, as we have observed, they are remarkably chaste in public, they are as much the reverse in private, as other nations. Their polygamy does not arise from a desire of population, but chiefly from lust. Though a single woman seldom prostitutes her person, married women will, where they can, and without a blush.

Their treatment of poor distressed widows, is not only unjust, but barbarous. If the widow has no near relations, she is suffered to lie on the ground with her helpless children, bewailing the death of her husband almost to distraction; and her visitors, whilst they bear the compliments of condolence on their tongues, will clandestinely strip her of her little property; and, the unhappy, despoiled wretch, having no court of judicature

dicature to lodge her complaint in, is left to the disagreeable alternative of lying down to starve, or ingratiating herself, perhaps, with him who has been her greatest plunderer. He will, in all likelihood, keep her for a time, and, if she cannot get into the favour of another, she is left with her children to protract life a little longer, by eating fishes, muscles, and sea-grass; but, having neither cloaths nor lamp-oil, must finally starve and freeze to death. This probably is one reason why the Greenland people annually diminish. Nay, what is still worse, if a mother dies, and leaves a sucking babe, that cannot yet digest gross food, and there is no one to nurse it, the father will frequently bury it alive with the mother. He does not do this but with the most painful sensations, but necessity drives him to it. Many an old, sickly widow, that has no wealthy relations to support her, is also buried alive; and children will tell you that she is thus relieved from a lingering death. Where persons have no friends at all, they will leave them to die unnoticed and unburied.

In criminal cases, where any occur, the process is still more disorderly and savage. No transgressors are punished with death but murderers, and persons supposed to be witches, and to have bewitched others to death. If the friends of the murdered man discover the murderer, they will stifle their resentment till an opportunity of revenge offers, which they never forget,

get, though at the distance of thirty or forty years, but will, when they meet the murderer alone, attack him, tell him the reason of their doing so, stab him, and throw his body into the sea.

C H A P. X.

Of the Superstition of the Greenlanders.

TO speak of the religion of the Greenlanders, we cannot, for they have none. Neither are they idolaters; but we may say something of their superstition, of which they have a great deal. They have some traditionary, confused notions of the creation, the flood, and a future state; but they are so enveloped in idle tales, as to bear very little affinity to the truth. Some have an idea of a Supreme being, from a conviction that man could not be the maker of himself, and such as are blessed with this notion, are readily converted to christianity. The Moravians, who have a missionary at each colony, are taking great pains to inculcate among them gospel-truths. Some of these people conceive they have two souls, viz. the shadow and the breath of a man; and imagine, that in the night, when they dream, the volatile shadow elopes from the body, and roams about hunting, dancing, visiting, and the like. It is this sect that support a set of conjurors, whom they call *Angekoks*; who pretend

to have the art of repairing a maimed soul, of bringing home a fugitive one, and changing a sickly one for the sound one of a rein-deer, a hare, a bird, or an infant. This doctrine of transmigration of souls is particularly encouraged by helpless widows, who, in order to allure the bounty of parents, will tell a father that the soul of her deceased child is flown into his son, or that the soul of his deceased son has taken up it's residence in one of her children. By thus imposing on his credulity, she leads him to suppose that he is related to her, and, of course, will be her friend in future.

But the most sensible Greenlanders think of the soul as we do, and that it survives after death; but they differ much in their opinion with respect to the place or situation of a future state. Some suppose it in the abysses of the ocean, as they draw their best sustenance from the bosom of the sea; others, conceive it is in the bowels of the earth, and that the caverns in the rocks are the avenues leading to it. There, say they, dwells *Torngarsuk*, (that is, the good spirit,) and his mother (the evil one,) there, is a joyous, perpetual summer, a shining sun that never sets: there, is the fair, limpid stream, and a profusion of fowl, fishes, rein-deer, and seals, all to be caught without toil; and none are admitted there but such as are dextrous and diligent, such as have mastered many whales and seals, undergone great hardships, have been drowned at sea, or died in child-bed. Others that are more charmed
with

with the beauty of the heavenly bodies, carry their thoughts beyond the rainbow, seek their paradise in the high empyreum, and conceive the flight of the soul thither, to be so rapid and easy, that it retts, the evening it departs, in the mansion of rhe moon, who was a Greenlander, and dances with those sportive spirits, of which they suppose the northern lights to consist.

The wiser Greenlanders laugh at all this, and say, if there is such a luxurious paradise, where the souls of men shall be entertained with hunting, it can only endure for a time ; that they will afterwards be conveyed to more peaceful mansions, of whose nature they have no conception. They believe also in a hell, and suppose it to be some subterraneous region, without light or heat, and filled with terror and anxiety. From these ideas, such people lead a regular life, and refrain from evil, through a principle of hope and fear.

These notions must have arisen from the truths of the patriarchal religion, handed down to posterity by tradition, but veiled and blended with new additions, according to the distance of time, from the days of Noah. When we come to treat of the more northerly American Indians, and the Asiatic Tartars, between whom and the Greenlanders there is a pretty great resemblance in their notions, morals, and manners, and of whom we conceive the Greelanders to be a branch,

we

we shall see that the further the savage nations wandered towards the north, the fewer of their ancient conceptions and customs they retained. If the present natives of Greenland are thought to be a remnant of the old Norway christians, which is not impossible, they may have derived their notions from them.

Besides the soul of man, the Greenlanders conceive there are superior and inferior spirits; of the first, that there are two only, one good and one bad. *Torngarsuk* is their good spirit, and him whom the *Angekoks*, or conjurors, consult. The bad spirit is a female, some think *Torngarsuk's* wife, and some his mother, who dwells under the sea in a great mansion, where she can detain all the animals of the ocean, by her magic power.

These *Angekoks*, or soothsayers, have been in great repute among the Greenlanders, and men have had recourse to a variety of arts, tricks, and deceptions, to gain the credit of a magician; but, when that credit is once obtained, they are applied to by all the credulous, to learn whether they shall have a good or bad fishery, (which these people are able to judge of from the weather) and to know how to act when they are sick, and so on. Sensible men, under the denomination of *Angekoks*, may do some good, but there are many old hags who take up this profession, and who have no other means of gaining a livelihood; the missionaries, however,

however, have of late so exposed their arts and roguery, that they begin to grow into disrepute, and christianity gains ground daily.

CHAP. XI.

Of their Knowledge.

THE reader may probably wish to be made acquainted with the degree of knowledge the Greenlanders in general possess. — This is very little. Their language which is guttural, and rather unpleasant to the ear, may claim some kindred with the Norwegian tongue, relics perhaps of the old Norwegians; it has no affinity with any of the northern, Tartarean, or Indian languages, except that of the Esquimaux, in Terra Labrador, who seem to be one people with the Greenlanders. Their words are varied and declined, and of course their language is not near so raw and incomplete, as might be expected from so unrefined a people. The following is a specimen of part of the Apostles Creed.

Credo ego	Jesum	Christum in Dei	Filium unicum ejus in,
<i>Operpunga</i>	<i>Jesus</i>	<i>Christusmut Gum</i>	<i>Ernetuanut</i>

Dominum meum in; a spiritu sancto cum esset conceptus,
<i>Nalegauti-nut</i> <i>Annernerub ajunginnerub pimnago,</i>

Virgine	Maria a	natus est,	Pontio
<i>Niviarfiamit</i>	<i>Mariamit</i>	<i>erniersok</i>	<i>Pontius</i>

Pilato	gubernante	passus est, &c.
<i>Pilatus</i>	<i>nalegautillugo</i>	<i>anniar-ti-tok, &c.</i>

They

They are tolerably well versed in genealogy, and can trace their pedigree back as far as ten generations, with all the collateral branches, which is of great service to a needy person, for no one is ashamed of his poor relations; and if any one in distress can make it appear that he is any way related to a wealthy Greenlander he will not want for support.

Of writing they have no conception, nor can they count more than twenty; they contrive, however, to reckon their years by winters, and their days by nights; but when they get beyond twenty, they leave off counting.

They have a very imperfect knowledge of astronomy, conceiving the firmament to rest on a lofty, pointed hill, in the north, and performing it's revolutions on that centre; the celestial bodies they tell you, were once Greenlanders or animals, transported there by some peculiar fatality, and that the planets in their conjunctions, are two females, wrangling together. Shooting stars, they say, are souls going from heaven to make a visit to hell; and they have other absurd stories to tell respecting most of the stars and planets.

In physic, they have methods of curing themselves when sick; and in surgery, of bleeding, setting a fracture, and couching an eye.

Should

Should all their remedies fail, and a Greenlander be on the point of death, they dress him in his best cloaths and boots, and bind his legs up to his hips, that his grave may be the shorter. When dead, they carry every thing within the house into the air, that the smell of the corpse may go off; they then silently bemoan him, for about an hour, and proceed to bury him, which is done usually in some high, remote place, the nearest relation carrying the body on his back, which, sewed up in a skin, is laid on some moss, or on a skin on the ground (for dig, they cannot, in a rock), and heaped round and covered with great, broad stones, to keep it from the birds, and foxes. Near the spot, they deposit the boat and tools of the deceased, which he daily used; and, if a woman, her knife and sewing implements. After the interment, those who attended the procession, retire to the house of mourning. The men sit a-while, leaning with their elbows on their knees, and their heads between their hands, and the women lying prostrate with their faces on the ground, softly weeping and sobbing. At last, the father, son, or nearest relation, repeats a funeral discourse, or elegy, in praise of the deceased; and, at every period, his death is lamented, with loud crying and weeping. The following is the lamentation of a father over his son, taken from Mr. *Dellager's* account.

“ Woe is me, that I see thy wonted seat, but see it
“ empty! Vain are thy mother's toils of love, to dry
Vol. I. F thy

“ thy garments. Lo, my joy is gone into darkness;
“ it is crept into the caverns of the mountains ! Once,
“ when the even came, I went out, and was glad : I
“ stretechd out my eager eye, and waited thy return.
“ Behold, thou camest ! Thou camest manfully rowing
“ on ; vying with old and young. Never didst thou
“ return empty from the sea ; thy kajak brought it’s
“ never-failing load of seals, or sea-fowl. Thy mother,
“ she kindled the fire, and boiled ; she boiled, what thy
“ hand acquired. Thy mother, she spread thy booty
“ before many invited guests ; and I, took my portion
“ among them. Thou espyest the shallop’s scarlet
“ streamer, from a-far, and joyfully shoutedst—Behold,
“ the factor cometh ! Thou skippedst over the strand
“ with haste, and thy hand took hold of the gunnel of
“ the shallop. Then were thy seals produced ; and,
“ thy mother, separated the blubber : for this, thou
“ receivest shirts of linen, and iron barbs for thy
“ spears and arrows. But now, alas ! ’tis over. When
“ I think on thee, my bowels are moved within me.
“ Oh ! could I weep, like others ; for then might I
“ alleviate my pain ! What shall I wish for more on
“ earth ! Death is now become the most desireable
“ thing. But then, who shall provide for my wife,
“ and the rest of my tender children ? I will still live
“ a little while ; but, however, my joy shall consist in
“ a perpetual abstinence from all that is eligible to
“ man, &c.”

The

The ditty ended, the women continue their howl in one tremulous tone, the men only sobbing. At last, the victuals left by the deceased are spread on the floor before the mourners, who eat heartily, and never fail to repeat their visits daily, whilst there is any thing left to eat, which may be a week or a fortnight. All condoling visitors afterwards are received by the mistress of the house, with a "Him that you seek, you will find no more; alas, ye come too late," and this accompanied with a howl. Where the father of a family dies, those who come to condole with the widow, (which they continue doing ten or twelve months, till she goes abroad,) endeavour to take something away with them at every visit, either secretly or openly, (if the next of kin has not influence to prevent it,) till she is at last stripped so bare, that many a poor woman, with her children, dies of hunger and cold.

C H A P. XII.

Some further Account of the Greenlanders.

THE foregoing accounts having been collected from the writings of those who were eye-witnesses to what they told, and as they relate to the inhabitants on the western coast of Greenland, I will

close this description with some *further* account of the inhabitants on the eastern side, collected from the mouths of Greenlanders themselves, as set forth in *Crantz's* history of that country; it is a kind of journal, told by a native, who came, among others, to visit at one of the Danish colonies in 1752.

One of these travellers, who, after he comes to Onarok, has five days journey to his own house, and, consequently, lives 60 leagues up, on the east side, from latitude 65° , told us, that he lodged two men last winter, who said, that they and a third had made a three year's excursion on the east side in their womens'-boats. He could not tell us the native place or habitation of these strangers, only, that it was very far distant from him, north-eastward. According to their account, they tarried the first winter by the way; the second year they proceeded as far as the ice would permit them; and the third year they returned. They had been so high on the eastern coast, that the sun did not quite set in summer, but illuminated the mountains even at midnight, which agrees with the 66th deg. In their way, they were obliged, at times, to draw their tent and boat across the ice, upon a sledge, by dogs. They always kept under the coast, and never put far off to sea, on account of the ice, though there was plenty of ice all under the land; but it is there sooner dissolved by the sun, and carried away by the current, than off at sea. They gave us to understand, that the people on the east side are bigger than

than those on the west; that they have black hair, great beards, and look brown, like the rest of the Greenlanders; that their dialect was nearly like their own, but with a kind of singing tone; that they had neither trees nor grass, rein-deer nor hares, because they did not touch on the main-land, but continued upon the islands; but that they had seen many seals, whales, red-fish, soles, eider-fowls, partridges and foxes, which constituted the food of the inhabitants, whom they reported as numerous and friendly; that they discovered a fine inlet, and wished to go up it, but were afraid of the canibals or men-eaters, said to dwell in those parts. It is supposed there are, or were such a class of savages, for all Greenlanders have a dread of them. According to the opinion of this traveller, necessity first led them to this inhuman practice; being once reduced by a famine and a severe winter; and, from relishing human flesh, they had accustomed themselves to eat their dead, by laying them in a pit with other meat, and eating it raw, when half rotten and frozen. Even in time of dearth, unwilling to slaughter middle-aged persons, they put to death old people and forsaken orphans; and will, at such time, spare their dogs in preference, on account of their usefulness. They build their houses of stone, like the western Greenlanders, and lay wooden rafters on the walls, though wood there is very scarce. They dress like other natives, though their cloaths are not so well made, having no iron needles. They had never seen a ship,

and had no boat with sails; in other respects, their *kajaks* and womens' boats were like those in other parts. He knew nothing of their religious notions, only, that they had *Angekoks*, or conjurers, there also.

A certain factor, says *Crantz*, also gave me the following intelligence. In the year 1757, a man from the south wintered with us, and told us, that he had learned from some Greenlanders, who came from the eastern side, that there were people inhabiting a certain inlet between the mountains, who came down to the sea-coast, every spring, in great numbers; that the Greenlanders of those parts fled always at their approach to the neighbouring islands; that those who followed them could not get at them for want of boats, but shot after them with arrows, which they carried on their backs in quivers; and that these men, having plundered and destroyed their houses, retired into the mountains with the spoils.

If these reports can be relied on, it is probable, that the above-mentioned canibals and these men are one and the same people, who, descended from the old Norwegians, may have sheltered themselves from the savages, in the neighbouring mountains, continued their enmity out of revenge for the murder of their ancestors, ravaged them in the spring, when provisions failed them, and were considered by the savages, through
excess

excess of fear, as no other than canibals. Indeed, the women, in the west, often tattle to their children of mountain-spirits, some sixteen feet high, some scarce a foot in height, from whom the Europeans learned their arts; and about a people on the eastern-coast, who were man-eaters, and had a face like a dog.

S O M E
A C C O U N T
O F T H E

Northern Parts of America,

*Round HUDSON'S-BAY, the COAST of LABRADOR,
and the COUNTRY of the ESKIMAUX INDIANS; by
CAPT. ELLIS, who visited that Part of the World
in 1746 and 1747.*

IN our account of Greenland, we acquainted our readers that it is supposed to join, on the north of Baffin's-bay, with the continent of America; for that the upper part of this bay is so narrow, that the inhabitants on either side are able to call over to each other. Whether this be the fact or not, is not yet ascertained, but it evidently appears from the persons and customs of the natives on both sides, that they are of one, and the same, origin; the Greenlanders therefore, if the two countries do not join, must have travelled across the ice, and settled in those northern parts. Under this idea, we cannot do better than give some account of this country here; the natives of the coast of Labrador, and further north, distinguished by the name of *Eskimaux*, being different from the Indians of America, more to the southward.

The

The Labrador coast, and the parts of which we are now going to treat, are situated round Hudson's-bay, between the latitudes of 48 and 70 degrees. Captain *Ellis*, who sailed in 1746, in search of a north-west passage, from Hudson's-bay to the great, western ocean, wintered in a creek of this bay, near Nelson's-river, in latitude 57 deg. 30 m. He found the country covered with large woods, chiefly spruce, fir, poplar, birch, larch, willow, &c. and abounding with deer, hares, rabbits, geese, ducks, partridges, pheasants, plovers, swans, and many other fowl, in their proper season; as also, fish, in great plenty, and in as great variety.

But, the exceeding high mountains towards the north, continually covered with snow, and the winds blowing from thence, full three months of the year, occasion a degree of cold, over all this country, not felt in any other part of the world, in the same latitude. On the 2d of November, says he, we could not keep the ink from freezing at the fire. Our bottled beer froze solid, though packed up in tow, and near a good fire. When the wind was westerly, or southerly, the cold was very supportable, but, as it changed to the north-west, or north, it became immediately excessively keen, and often attended with a sort of snow, no larger than so many grains of sand, which drifted with the wind in clouds, from every plain, or flat place, that lay exposed to it, so as, in a very little time, to obliterate every track,

track, and occasion people out in it to lose their way, and often their lives. Nature furnishes every animal here with extraordinary furs, to resist the cold; that gradually falls off as the warm weather returns. As in all the extremities of the body, the circulation of the blood is naturally slower, being further from the heart, the spring of it's motion, it follows, that the feet and tails of animals, are soonest apt to freeze. To remedy this inconvenience, Providence has ordained, that the animals of this country should have legs and tails shorter than those of other countries. The cold, Captain *Ellis* observes, was so intense, the winter he was there, that, if any of his people touched iron, or any other smooth, solid substance, their fingers stuck to it. In drinking a glass of brandy, if their lips, or tongue, touched the glass, they left part of their skin behind, freezing to the glass. An odd instance of this sort happened to one of his men, who was carrying a bottle of spirits, from the house to his tent; for, not having a cork to stop the bottle, he made use of his finger, which soon froze so fast in the neck, that he was obliged to lose part of it, to make a cure practicable. They dug a hole, twelve feet deep, to stow their liquor in, and found the ground very hard frozen, even at that depth. From this severity of the weather, in the winter-season, it is natural to conclude, that the inhabitants must be most uncomfortable, and unhappy: but, this is by no means the case; for, they have abundance of beaver-skins to cloath them, and many other conveniences, which

which put them, in some measure, on a level with those who live in a milder climate.

To say, however, that they are not subject to greater hardships than Europeans, would be idle. Their condition is melancholy enough, though it does not make such an impression upon them, as one would expect. As they have no idea of frugality, and make no provision against times of scarcity, it sometimes happens, that the Indians, who come, in the summer, to trade at the new factories, missing of the succours they expected, have been obliged to singe off the hair from thousands of beaver-skins, in order to feed upon the leather. But, the greatest hardships to which they are exposed, is, in their journies; for, it is a thing common with them, to travel two or three hundred miles, even in the depth of winter, through a wide, open country, without meeting with any house to receive, or carrying any tent to protect, them. In such journies, it is their custom, when night approaches, to raise a little kind of fence, with brush-wood, to the leeward of which they make a fire, and, after clearing away the snow, they lie down upon the ground and sleep, between the fire and the fence. But if, as it sometimes falls out, they happen to be benighted upon some wild plain, where no such fence can be made, for want of wood, they are then forced to lie down under the snow, which proves some defence from the cold, and which is a thing practised

practised in the extremities of Siberia, where the climate is not at all more temperate.

The native Indians, of this part, are of a middle size, copper-colour, with black eyes, and long, lank, black hair. They are of a chearful disposition, good-natured, affable, friendly, and honest, in their dealings. They live in tents, covered with moose and deer-skins, sewed together; and, as their time is spent chiefly in hunting, fishing and fowling, they change their habitations, according to the plenty, or scarcity of game.

They do not live in any great numbers together, for the same reason; because, it would be more difficult to provide necessaries to feed, and to clothe them; of course, they have no body of laws to regulate their conduct, but are influenced, in their behaviour, by a natural rectitude of disposition, that restrains them from acts of violence and injustice. The chiefs in every family, or tribe (who are generally chosen from among the most ancient of the people, but chiefly for their skill in hunting, and experience in trade, domestic affairs, or valour in war, which they often wage with the Esquimaux, and of whom we shall speak hereafter), direct those who reside with them, in their different employments of hunting, fishing, fowling, &c. yet their advice is followed rather through deference, than obligation; for, in point of exemption from power, they may be, truly, called a free people.

The

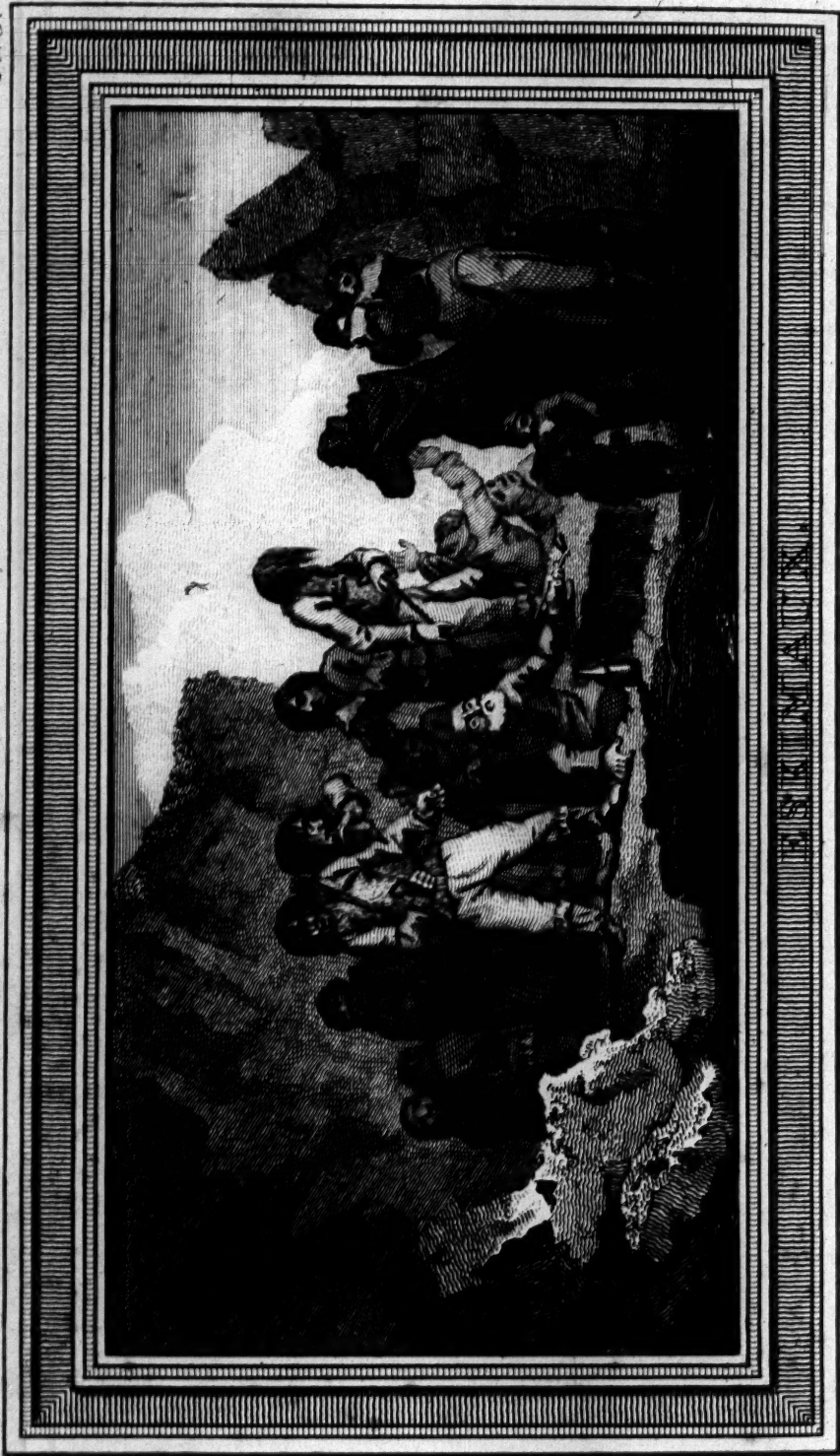
The clothing of the men here, in summer, is a loose coat, made of blanket, which they buy either from the French, or English, here settled; a pair of leather stockings, which come so high, as to serve for breeches; and shoes, of the same materials. The women's dress is the same; except that, in winter, they generally wear a petticoat, that reaches a little below the knee. Their ordinary apparel, is made of the skin of deer, otter, or beaver, with the hair, or fur, on: the sleeves of their upper-habit, are frequently separate from the body of it, and taken off at pleasure, being only tied with strings at the shoulders; so that, their arm-pits, even in the depth of winter, are exposed to the cold, which they conceive, contributes to their health. They have but few disorders; and these chiefly arise from colds, taken after drinking spirituous liquors, which they buy from the English, contrary to the wiser maxims of the French, who sell them none, and, of course, keep them better in health, and more capable of trafficking.

They are pretty much subject to some disorders in the breast, but to no contagious diseases. Whenever they find themselves indisposed, they drink an infusion of the herb, called *Wizzekapukka*, something like rhubarb; fish-broth, which they call *Sbaggamitie*; or else sweat themselves in their tents, and, in the midst of a profuse sweat, plunge themselves into cold water, or roll themselves in the snow. For the cholick, they swallow a great quantity of tobacco-smoke; and, if their
head

head is disordered, force it out at their nostrils. In the spring of the year, they will frequently become snow-blind, when a film grows over the eye. This they are ingenious enough to cut away, with the sharp point of a gun-flint.

In their drunken fits, they will often commit excessive disorders; such as quarrelling, burning their tents, and abusing their wives; but, when they are sober, they are very courteous and compassionate. Their affection for their children, is singularly great. The following is a remarkable instance of it, which happened at York-fort. Two small canoes, passing a river, when they had got to the middle of it, one of them, which was made of the bark of a birch-tree, sunk, in which was an Indian, his wife, and their child. The other canoe being small, and incapable of receiving more than one of the parents, and the child, produced a very extraordinary contest between the man and his wife; not, that both of them were willing to devote themselves to save the other but the difficulty lay, which would be the greatest loss to the child. The man used many arguments, to prove it more reasonable, that he should be drowned, than the woman; but she alledged, on the contrary, it was more for the advantage of the child, that she should perish, because he, as a man, was better able to hunt, and consequently to provide for it. The little time there was still remaining, was spent in mutual expressions of tenderness; the woman strongly recommending,

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commending, as for the last time, to her husband, the care of her child. This being done, they took leave, in the water; the woman, quitting the canoe, was drowned, and the man, with the child, got safe a-shore.

It is looked upon, among them, as a great offence, for the women to stride over the legs of the men, when they sit on the ground; and they think it even beneath them to drink out of the same vessel with their wives. One custom they have, which is very extraordinary; that when their parents grow so old, as to be incapable to support themselves by their own labour, they require their children to strangle them, and this is esteemed an act of obedience, in their children, to perform.—

The manner of discharging this last duty, is thus: The grave of the old person being dug, he goes into it, and, after having conversed and smoked a pipe, or perhaps drank a dram or two with his children, the old person signifies he is ready; upon which, two of the children put a thong about his neck, one standing on one side, and the other opposite to him, and pull violently, till he is strangled, then cover him with earth; and, over this, erect a kind of rough monument, with stones. Such old persons, as have no children, request this office of their friends; but it is not often complied with.

Their religious sentiments, Captain *Ellis* knew little of. All he could gather was, that their notions were very limited and imperfect. They acknowledge a Being
of

of infinite goodness, whom they stile *Uk kewma*, or, great-chief; they look upon him, as the author of all the benefits they enjoy; and speak of him with reverence. They likewise sing a kind of hymn in his praise, in a grave, solemn tune, not altogether disagreeable. They also acknowledge another being, as the instrument of all kinds of mischief and evil, whom they call *Wittikka*, and of him they are very much afraid.

The language these people speak is somewhat guttural in the pronounciation, but not harsh, or unpleasant; they have but few words, and those are very significant.

They have a very strong maxim of policy; that of suffering, or rather obliging, their women, to procure frequent abortions, by the use of a certain herb; that they may, in some measure, be eased of that heavy burthen they feel, in providing for a helpless family. Something of this sort was practised by the natives of Formosa, when the Dutch became masters of it. They differ also from almost all other nations in another particular; which is, their manner of making water; for here, the men always squat down, and the women stand upright. We have already mentioned their animals; but, there is one thing we must not omit, that here, as in all other snowy regions, to protect them from their enemies, they become white in winter, when every thing, animate and inanimate, is of the same colour. And what is yet more surprising is, that dogs and cats,
which

which have been carried from England to Hudson's-bay, have, on the approach of winter, changed their appearance, and acquired a much longer, softer and thicker coat of hair than they originally had. The dogs of this country are as large as our mastiffs; they never bark, but growl when provoked. The Indians use their dogs as beasts of burden, for they have no other.

To pass over the English Hudson's-bay company, when we are treating of this country, would be wrong. This bay is a vast sea, upwards of 400 leagues from north to south, and 300 leagues from east to west, with a narrow passage into it, like the Mediterranean. The company, which consists of about nine persons, and who have an exclusive trade in this bay, were chartered in 1670. They have four forts on the banks of it, viz. Churchill, Nelson, New-Severn, and Albany, which stand on the west side, and are garrisoned by 186 men. They employ four ships and 130 seamen, export commodities to the value of £.16,000 yearly, and bring home returns to the amount of £.29,340, which yield to the revenue £.3,734. This includes the fishery there. Small as this commerce is, it affords immense profits to the company, and some advantages to Great-Britain; for, what we send there are the worst of our manufactories, and the skins and furs that are brought home, enable us to trade with many European nations to great advantage.

Within land, there are large plains in this country, but little herbage on them, except moss. There are great variety of shrubs, and many of those known in Europe; as the gooseberry, currant and cranberry; also, a shrub, bearing a black berry, called partridge-berry, on which the partridges (which here are as large as hens) feed. There are such quantities of partridges and hares, in this country, that there have been taken in one season, at Port Nelson, 90,000 partridges, and 25,000 hares.

There are here unquestionably abundance of minerals of different sorts; iron, lead and copper: there are likewise a great variety of marble, talks, spars, and rock-crystals of different colours. In the northern part there is a substance that burns and resembles coal. The asbestos or stone-flax is common here, and a stone of a black, smooth and shining surface, that separates easily in thin transparent leaves, resembling the Muscovy talk, which the natives use as looking-glasses,

The air of this country is seldom, if ever, clear. In the spring and fall, they have heavy, wet fogs, and in the winter, the air is full of an infinite number of icy *spiculae*, that are visible to the naked eye, for as there arises, at this time of the year, a very thick vapour, called *frost-smoke*, this vapour freezing, is driven by the wind in the form of *spiculae*.

Mock

Mock suns, and haloes about the moon and sun, very luminous, and beautifully tinged with all the various colours of the rainbow, are here common. I have seen, says Capt. *Ellis*, six of these mock suns at one time. The true sun rises and sets with a large cone of yellow light, perpendicular to it; and no sooner does it disappear, than the Aurora Borealis spreads a thousand different lights and colours over the whole concave of the sky, with so resplendent a beauty, that even the full moon does not efface their lustre; but, if the moon does not shine, these lights are much more apparent, and one may read distinctly by them. The stars seem in this country to burn with a fiery redness, especially those near the horizon, which strongly resemble a fire, or ship's light at a distance.

Thunder and lightning are not very frequent in summer, though that season, for about six weeks or two months, is very warm; but, when it *does* happen, it is terrible.

The Eskimaux Indians on the north-west of Hudson's bay, are of a middle-size, robust and inclinable to fat. Their heads are large, their faces round and flat, eyes small and sparkling, flat noses, big lips, black and lank hair, broad shoulders, but feet uncommonly small. In short, they are so like the Greenlanders, that they are thought to have originated from the same stock. The customs and manners of the two nations

are nearly the same; they have the same canoes, kill seals and whales in the same manner, and dress nearly alike; only that the Eskimaux, both men and women, wear large loose boots. The boots of the women, about the straits of Hudson's-bay, reach up almost to their waist, and are made to project from the thigh with whalebone, for the convenience of carrying their children in them; whereas the women more to the southward, carry them, as do the Greenlanders, in their hood on their backs. The Eskimaux Indians, on the coast of Labrador, wear a cap made of the skin of a buffalo's tail, the hair of which hangs over their eyes, to keep off the musketoes. This somewhat obstructs their sight, yet it is easily removed with their hands. The children even wear them, whilst they hang at their mothers' backs.

When they go to sea, in order to catch fish, they commonly carry with them a bladder full of train-oil, as our people do a dram-bottle, and seem to drink the contents with the same relish. They have a very dextrous method of kindling fire. To do this, they prepare two small pieces of dry wood, which, having made flat, they make a small hole in each, and, having fitted into these holes a little cylindrical piece of wood, to which a thong is fastened, they whirl it about with such velocity, that the motion soon sets them on fire; and then, by applying the lighted piece of wood to some dry

dry moss, as we use tinder, they make as great a fire as they please.

Though these people are ingenious, they are very simple; and it may amuse the reader to give him an instance of their simplicity, as related by Captain *Ellis*. These poor creatures, says he, were so far from being jealous of their wives, that they would willingly have prostituted them to us, from a notion, that our children, by them, would have been, in every respect, as much superior to their nation, as they took us to be; for they conceived that, in the most literal sense, every man begets his like, and that the son of a captain must be a captain, and so of the rest.

Great as the hardships are, which result from the rigor of the cold, yet it may be justly affirmed, that they are much inferior to those which they feel from the scarcity of provisions, and the difficulty they are under in procuring them. A story, which is related at the factories, and known to be true, will sufficiently prove this, and give the compassionate reader a just idea of the miseries to which these unhappy people are sometimes exposed. An Indian, with his family, coming down to trade, from a place at a very great distance, had the misfortune to meet with but very little game by the way, so that, in a short time, himself, his wife, and his children were reduced to the last distress. In these circumstances, they plucked the fur from their

cloaths, and preserved life as long as they were able, by feeding on the skins they wore ; but even this wretched resource soon failed them ; and then, what is terrible to conceive, and horrible to relate, these poor creatures sustained themselves by feeding on the flesh of two of their children. On their arrival at the factory, the distracted Indian, whose heart overflowed with grief, told this melancholy affair to the English governor, with all it's affecting circumstances, and it was received with a loud laugh. The poor savage, with a look of amazement, said, in his broken English, *This is no laughing talk !* and went his way ; no doubt highly edified with such christian morality.

A

A Description of ICELAND.

From the Danish Original of *N. Horrebow*, who resided there two Years, *Von Troil*, and others.

C H A P. I.

Of the Country in general.

ICELAND is an island in the north-seas, between Greenland and Norway, not farther than 40 miles distant from the eastern coast of Greenland; it lies between the latitudes of 63 and 67 degrees. Bestested, the chief place, lies in 64 deg. 4 m. north latitude, and 25 deg. west from the meridian of London, that is, 4 degrees farther eastward than it has been hitherto described. It's extent has not been accurately ascertained, but *Horrebow* computes it to be about 500 English miles, from east to west, and about 250 English miles from north to south. *Von Troil* computes it's length about 360 British sea-miles, and 240 in breadth.

However, it is justly classed among the largest islands in the known world, and is but little inferior in magnitude to the island of Great-Britain.

The country does not afford a pleasing view to the eye of a traveller, for it is uneven, covered with rocks and rugged mountains, and continually cloathed with ice and snow, with barren fields between them, destitute of wood, and encrusted with lava for many miles.

It is crossed in several directions by innumerable ridges of lofty mountains, highest in the centre, so as to divide it into four quarters; and these mountains, with the rocks, resemble those in Norway, and a great part of Italy. The whole island seems to have been laid waste by it's volcanoes. Some few islands, lying off the coast, are very fertile, and bear good grass, but they are not inhabited. Indeed, Iceland itself has but few inhabitants, there being neither towns or villages in any part of it, unless a few scattered houses can be called a village. Farms, indeed, of some magnitude are met with throughout the whole interior part, except where the mountains interpose; and round each farm-house are a few straggling cottages, the dwellings of the tenants, who procure from the proprietor a house, and as much pasture-land as will keep them two or three horses and cows. These farms belong either to the king of Denmark, the church, or the peasants themselves; and of these farms, of which there are 4,059 throughout

out the island; 718 belonging to the king, 649 to the two bishops of Skallholt and Hoolum there residing, 780 to the clergy, 20 to the poor, and the rest to the farmers themselves. The value of a farm that will keep 10 horses, 10 cows, and 400 sheep; is about 120 rix-dollars, each dollar 4s. 6d. English.

In the interior parts, are very extensive heaths and plains, bounded by mountains, the greatest part of which are not so difficult to pass as the Alps and Pyrenees, but have roads over them, where some hundreds of horses and men pass every year. The people of the north, travel across the large chain of rocks that run along the country; and fetch their winter-stock of dried fish from the south and west. On the top of some of these mountains, are plains, of the extent of 20 or 25 miles; and, in several parts of the island, are lakes, abounding with a variety of fine fish.

To be sensible of the dreadful effects of volcanoes in this island, the country itself need only to be considered. The mountains are almost wholly composed of lava, and the plains are crusted over with the same; but covered, in many spots, with earth and turf. Large tracts of land have been laid waste by their irruptions; and their ashes have frequently buried the fields, half a yard deep, and 20 or 30 miles in extent. In 1311, 22 farms were consumed; and 70, in 1366. Mount Heckla, which is a volcano more tremendous than Vesuvius,

Vesuvius, destroyed two farms in 1374; seven, in 1390, and eighteen, in one day, in 1436.

Mount Heckla, the largest vulcano in Iceland, is seen by all the ships sailing to Greenland and North America; it is situated at the south part of the island, about four miles from the sea-coast, and is divided into three points at the top, the highest of which is in the middle, and is, according to exact observation, more than five thousand feet above the level of the sea. Sir *Joseph Banks*, Dr. *Solander*, and Dr. *Von Troil*, ascended it in September, 1772. They rode on horseback to the first opening from which the fire had burst, which, say they, is a place surrounded with glazed walls and vitrified cliffs, that they knew not how to describe. A little higher up they found a great quantity of grit and stones, and still farther on another opening not very deep, but where they observed evident marks of hot, boiling water. As they ascended higher, the mountain was covered with snow, and about 200 yards below the summit, they discovered a hole of about four feet and a half diameter, from which so hot a steam exhaled, that they could not ascertain the degree of heat by a thermometer they had with them.

When they reached the summit, which they did by climbing, they found a space of ground eight yards in breadth and twenty long, free from snow. The sand, however,

however was wet, as if the snow had just melted away. At this place, Fahrenheit's thermometer, when held in the air, stood at 24, but, when set on the ground, it rose to 153. The barometer was here at 22. 247, and the thermometer at 38. It emitted some flames in the very month they visited it, but sent forth no lava.

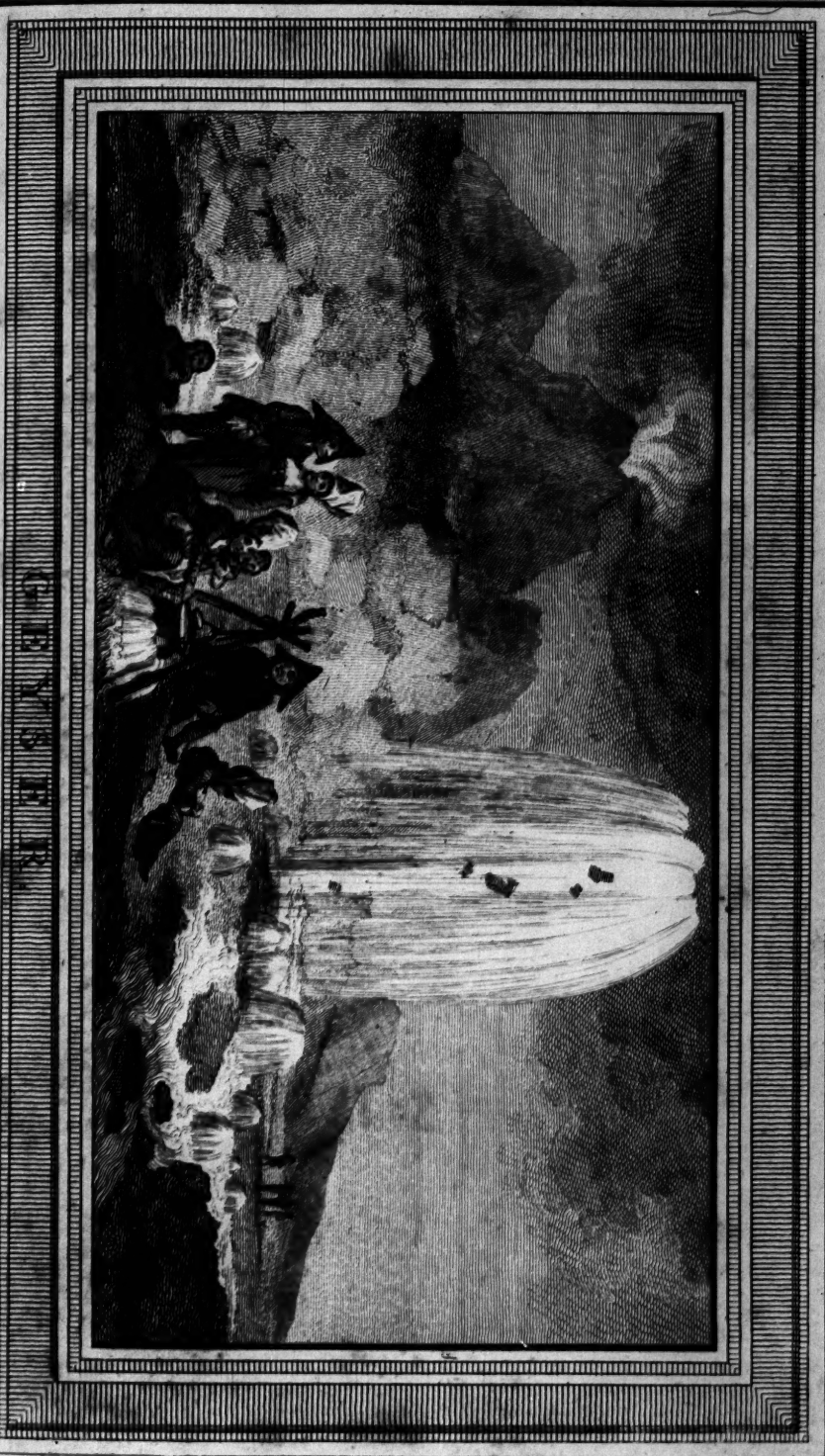
Anderson, in his account of Iceland, tells us, that, about three English miles from Heckla, there is a small, fresh-water lake, always warm, but rather hotter in the winter; and, according to accounts of people in the neighbourhood, endowed with the peculiar property of taking fire three times a year, and burning for about a fortnight, in small, bright flames: but, as neither *Horrebow* nor *Von Troil*, who were both in this neighbourhood, have mentioned this, it is to be doubted. Certain it is, that the country abounds with hot, spouting water-springs, (which we shall presently speak of,) and from a variety of mountains, whose tops are covered with snow, flames of fire will often gush out. From some of the mountains also flow large and small rivers, which water the country below, and yield very fine fish.

Hot springs are found in many parts of Iceland; from some the water flows gently, as from other springs, and it is then called *laug*, that is, a bath; from others it spouts boiling-water with a great noise, and is then called *buer* or *kittel*, (kettle). I have visited, says *Horrebow*, many of these warm baths, but never found the least appear-

appearance of sulphur near them (though *Von Troil* says, he tasted sulphur in them), nor do the waters taste of any mineral. Though the degree of heat, in these springs, is unequal, I do not remember, says *Von Troil*, ever to have observed it under 188 of *Fahrenheit's* thermometer; in some places, we found it 193; at another, where the most remarkable boiling fountain is, 213 degrees. If you fill a bottle at one of these spouting springs, says *Horrebow*, the water, contained in the bottle, will boil up two or three times, at the same time with the water in the well; and, if the bottles are corked up as soon as filled, they will burst. This water, when cold, is pleasant to drink; and cows, that drink of it, yield a greater proportion of milk. The inhabitants use these waters for various purposes; some use it for dying; others, boil their meat in it, by putting the meat in a vessel of cold water, and setting it in the hot spring; others, bend hoops, of great thickness, with it, and others, bathe in it, and wash with it.

1021 — Among the many hot springs in Iceland, is one worth the attention of the curious; and we have given a plate, the better to describe it. It is about two days journey from Heckla, and makes its appearance in a large field, where, on one side, the eye is awfully surprised with high mountains, seen, at a great distance, covered with ice, whose summits are lost in the clouds, so that their sharp, unequal points, become invisible. Sometimes, by particular winds, the clouds shall sink and en-wrap

J. Wilson del.



Engraved as the site above, by the Duke of York's 1790

J. Thompson sculp.

5 JA 53

wrap the mountains, leaving their summits only to view, appearing, as it were, to rest upon the clouds. On the other side, the sight is dreadful, awakened by the volcano Heckla, with its three points covered with ice, rising above the clouds, and, with the smoke, ascending from it, forming other clouds, at some distance, from the real ones; in one place is a ridge of high rocks, at the foot of which boiling water gushes forth; and, further on, a marsh extends, about half a mile in circumference, where are 40 or 50 boiling springs, from which a vapour ascends, to a prodigious height, and, from some, water, four or five feet in height.

In the midst of these spouts, an enormous fountain of boiling water rises, by starts, at certain intervals, from 20 to 60 feet in height, attended with a stupendous roar. The depth of the opening, from whence this water issues, could not be ascertained; for, sometimes, the water sunk down several fathoms, and some seconds passed before a stone, that was thrown in, reached the surface. The opening itself is perfectly round, 19 feet in diameter, and forming above, on the surface of the ground, a basin, 59 feet in diameter, whose edge is nine feet above the orifice, or hole.

The strength of the vapour, that throws up this water, is excessive. It not only prevents the stones, thrown in, from sinking; but even casts them up, with the water, to a very height.

Basaltine

Basaltine pillars, like the giant's-causeway, in Ireland, are very common in Iceland, supposed to have been produced by subterranean fires; in some places, they extend two or three miles in length, without interruption.

Some have been of opinion, that the whole island was at once produced by fire; but this may be a rash conjecture; it has rather been the work of some centuries, by several cliffs and rocks being produced at different times, whose points have been connected by new eruptions, and which have formed the basis of the whole island. It is certain that earthquakes here are very frequent, before the volcanos break forth. In September, 1755, fifteen violent shocks were felt within a few days; and it is not uncommon to see whole farms over-turned by them, and large mountains burst asunder; but, by no means, does such direful destruction ensue, as from earthquakes in other countries.

C H A P. II.

On the Climate.

AFTER all, Iceland is a healthy country to live in. The usual heat is not extreme, nor the cold in general very severe. The air and weather, says

says *Horrebow*, will agree better with a stranger, than the air and weather would with an Icclander in Denmark. It is much such a climate as that of Denmark, with this difference, that the windy and stormy weather in Iceland is more frequent. In very cold seasons, the mercury in the barometer has been 24 degrees below the freezing point, and at other times it has risen to 104 degrees.

Thunder and lightning here are very rare, and met with only in the neighbourhood of volcanoes, of which there are about twenty in the island. Northern-lights are uncommonly strong, tinged with yellow, green, and purple; and vapours of the *ignis-fatuus* kind are often seen attaching themselves to men and beasts.

The Icelanders reckon their summer from the middle of April to the middle of October, and the rest of the year with them is winter; no spring or autumn; but it snows and hails sometimes in summer, as it does in Denmark; and, what is remarkable, a north-wind seldom brings frost.

It never freezes to such a degree in Iceland, as to cover the sea about the shores with ice. The only ice that incommodes and hinders the inhabitants from putting out to sea, is in the north, and is that which comes floating from Greenland; sometimes spreading itself
many

many miles about the northern coast; and sometimes filling the eye with appearances of mountains and dales, and animals running up and down them.

C H A P. III.

On the Productions.

WHERE volcanoes, or burning mountains, are, there pumice-stone is generally found; of course, there is plenty in Iceland. It also abounds with ores, iron, copper and silver; but they are never sought after. The mountains contain rosin, pitch, and other bituminous matter. Sulphur is never found above ground; but there is plenty beneath the surface. About three feet under ground, in many places, ten tons weight may be collected in an hour's time. On account of the heat of the ground, under which it lies, the labourers dig for it in the summer-nights, and tie woollen rags about their shoes, to keep them from burning. When the brimstone is first taken out, it is so hot, that it scarcely can be handled. If they clear out a vein of sulphur, it will fill again in two or three years, so surprising is its vegetation. There are, also, many salt-springs, in this island.

Forests

Forests and wood are very scarce in this country; but it is not without trees. Most farms have small nurseries adjoining; but they do not grow to any size. Want of wood is, however, compensated, by the great quantities of fine, large timber, that every year comes floating ashore. Of this, they have more than they know how to dispose of; but they have no such thing as a fir, pine, or other trees, growing there. They have some small birch, and shrubs, such as juniper and blackberry; of which they make charcoal, for their forges. In several places, roots of trees have been found in the ground; which leads us to suppose, woods have stood, where, now, not a tree is seen.—A very extraordinary sort of wood is also met with, which they call *Sortebrand*, or, black brand; it is hard, heavy and black, like ebony; generally found deep under ground, in long, broad, thin leaves, fit to make tables; keeps well in water, and never rots; but, no sooner is it exposed to the air, than it drops asunder, into pieces. The smiths burn it, as charcoal.

All over the island are seen spacious tracts of good pasture for cattle, where they will grow exceedingly fat. Every farm has a meadow, or piece of ground, which they call, *Tun*. It is watched by dogs, that no cattle may come near it; being manured, in the best manner they can, for hay.

All kinds of things may be produced here, proper for a kitchen garden, for they have a great deal of good ground ; and for the two winters, says *Horrebow*, I staid in Iceland, the weather, in the south part of the country, was not severer than at Copenhagen. They have some piercing, north-winds, but nothing to obstruct vegetation. In the year 1749, when I came to Besssted, I found the king's garden in excellent order ; full of all kinds of vegetables, such as parsley, cellery, thyme, marjorum, cabbage, parsneps, carrots, turneps, peas, beans, and all sorts of greens wanted in a family, and of good growth, and excellent flavour. They have, also, fine gooseberry-trees ; and, were other fruit-trees planted, there is no doubt but they would bear fine fruit. The greatest difficulty is, to get the trees over, at a proper season for planting. Ships do not leave Denmark, for this place, till May ; and then, all fruit-trees are in blossom. That the fruits of the earth are not equally fine in all parts of Iceland, is not owing to the soil, or air, but the ignorance of the people ; it being said, there are not 10 gardens in the whole country.

Now, ground that will produce garden-fruit, will produce corn ; and, formerly, farmers sowed it for their own use ; but, none is grown now : there is a prospect, however, of recovering this husbandry, for, the king of Denmark, has sent able husbandmen to introduce it, and instruct the inhabitants in managing and cultivating their land. Their summers are not long, but their
vege-

vegetation is quick; grafs will run up two feet high, in 12 or 14 days; and, as in Lapland, where it is much colder, they fow, reap, and gather in their harvest, in the space of fix or seven weeks; they would, certainly, do the same here.

There is a weed, or vegetable, that grows in the sea, which the Icelanders call *sol*; and the cattle are very fond of, and thrive well on it: even the people eat it. Coral is also found in the sea; and a coral-fishery might be here established, with success and profit.

C H A P. IV.

Of Animals.

OF wild, four-footed animals, there are but two sorts; bears and foxes. Bears are not native^s of this island, but come annually from Greenland, on the floating ice. But the people give them a very unwelcome reception: no sooner is a bear seen on the land, or his track noticed, but they pursue him, nor do they quit their pursuit, till they have found and destroyed him. They use spears, upon this occasion; and, though a bear will turn upon his pursuer, yet, by throwing a glove in his way, they will soon be able to dispatch him,

for he will not stir, till he has turned even every finger of it inside out; and, as he is not very dextrous with his paws, this takes him some time, and gives his pursuer either time to escape, or an opportunity of killing him; besides, government gives a reward of 10 dollars, for every bear that is killed; and purchases the hide, of the killer.

Of wild foxes, there are great plenty; generally of a dark-red colour, but some few black, some white, and others grey. These, the Icelanders take some pains to destroy, by gins and traps; as government, in order to root them out, gives a rix-dollar for every 10 skins sold to a merchant.

Of tame animals, they have horses, oxen, cows, sheep, goats, and hogs. Their horses are properly of the Norwegian breed; strong, lively, brisk, and tame to admiration. They have some wild horses on the mountains; very wild indeed, that will fly at the people when they offer to catch them; but, when tamed, no animals are more gentle.

The cattle, both cows and bullocks, are not very large, but very fat and fine. There are as many here without horns, as with. Cows yield a great deal of milk; some, will give 20 quarts a-day; but, others, not more than 10. Sheep, as well as saddle-horses, are kept in stables, in the winter; when farmers keep their

COWS

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cows in their yards, and feed them with hay, in proportion to their stock. When hay is scarce, they use their cows to eat fish-bones boiled soft, and drink the water they are boiled in, which they not only like, but thrive on. It is common to meet with oxen running wild about the mountains; which, however, are brought home in autumn, as every one knows his own, by a peculiar mark.

The customary price of a cow, is about 120 ells of Wadmél, a kind of baize, by which every article is valued and sold. Thirty of these ells are valued at 4s. 6d. English; so, that a cow is worth 18s.

But, there is no breed of cattle so much attended to, in Iceland, as their sheep; and, there are many peasants, who have from two to four hundred. The sheep differ from ours, in several particulars: they have strait ears, standing upright, a small tail, and four or five horns. Every farmer is provided with stables and folds, sufficient for a flock of sheep; where they are sheltered in the winter, and fed on hay. In stormy, tempestuous weather, when the sheep are out, they will hide themselves in caves and holes in the mountains; but, when they cannot find any retreat during a heavy fall of snow, they gather together in a heap, with their heads in the middle, and bent towards the ground; so that, if they are buried in the snow, the owner knows where to find them; at which time they will eat the wool from each

others backs. In a storm of wind, in summer-time, whole flocks have been carried away, 60 or 70 English miles; and often driven into the sea, where they have perished.

Good sheep give from two to six quarts of milk a-day; of which, as well as cow's milk, butter and cheese is made. But, the principal profit they derive from their sheep, is wool. They do not shear it, as we do; but, about the end of May, when it gets loose, strip it off, at once, like a skin. The outer wool is something like camel's hair, but more shaggy, designed, by Nature, to enable them to support the rigours of the winter. Under this wool, is a fresh coat, of finer. The price of six ewes, from two to four years old, is about 18s. English. The shepherds that guard them are so expert, that, at one view, in a flock of two or three hundred, they can tell whether any are missing, or whether any strange sheep are got in among them. As the rams are suffered to run about among the ewes; to prevent unseasonable leaping, they tie a cloth under their bellies, which is taken off towards Christmas.

As goats do not thrive well where there is little or no wood, they are not very general in this island; the few there are, yield a great store of milk.

The

The old annals of this country prove, that it was formerly stocked with a great number of hogs; but there is no great quantity now.

Dogs and cats are in plenty, especially the former; scarce a family being without two, or three, a house-dog, and others, to attend their sheep.

Of birds of prey, they have eagles, falcons, hawks, and ravens. Owls and kites, crows and magpies, there are none. The Iceland falcons are the best for sport: the king of Denmark sends, every year, a falconer, with two attendants, to buy them up.

Of wild fowl, they have woodcocks, snipes, ouzels, and partridges, in abundance; but no quails: of common fowls, chickens, ducks, pigeons, &c. as in other countries. Here is also plenty of wild ducks; and a profusion of coast-birds, that will stray out to sea, in large flights, to the distance of 30 or 40 leagues. It is the large quantity of fish these seas are stocked with, that occasions such flocks of birds to harbour here. There are, also, wild geese, and swans.

The swan is a constant inhabitant of this island: great numbers of them frequent the fresh rivers, up the country, and breed there, and the natives make great profit of their down and feathers; so do they of the eider-down, of which we made some mention in our

account of Greenland. The eider-ducks generally build their nests in little islands, made on purpose to invite them, where they will swarm, if not disturbed; nay, they will become so tame, as to suffer people to come about them and take away their eggs, whilst they are sitting. When these birds build their nest, they pluck the fine down from their breasts, to line them. When their eggs and down are removed, they go to work again, new-line their nests, and lay more; and, when the nests are robbed a second time, and the duck has no more down, the drake supplies it. This is not removed, till the young ones are hatched, and flown. One female, during the whole time of laying, will give half a pound of down. There are generally exported, every year, on the company's account, 1500 or 2000 pounds of down, exclusive of what is privately exported. In the year 1750, the Iceland company sold as much, in quantity, as came to £.842 sterling. Of this bird, the female is the size of a common English duck; the drake, the size of a goose. As soon as their young are hatched, they run out after the duck; and, when she gets to the water-edge, she takes them on her back, and swims away with them; and, when at some distance from the shore, she dives, and leaves the young ones swimming, to shift for themselves, and swim after her.

Too much cannot be said of the great blessing God has bestowed on this island, in the immense multitudes

titudes of fish which swarm the coasts, from the northern parts of Iceland, in their passage to the southern. In some places, there is good cod-fishing all the year round.

Herrings come from the most northern parts, where they breed, and send forth vast colonies to all Europe, at certain seasons. In passing by Iceland, they are chased by the whales, and large fish, into the bays and creeks, in such multitudes, that a boat can hardly be rowed among them; and they may be taken up by pails full. But the Icelanders do not apply themselves to the herring-fishery, having neither materials for it, nor a sufficient quantity of salt. Small herrings are food for cod-fish; and the birds, also, snap them up. The whale, also, swallows them in heaps. Once, in particular, a whale, says *Horrebow*, pursuing his prey too greedily, ran a-ground; and, the tide setting out, left him helpless on the shore. The inhabitants soon gave him his quietus; and found, in his belly, upwards of 600 fine live cod, a great quantity of herrings, and some birds.

In proper fishing-places, a variety of other fish is caught, besides cod; namely, trout, soles, flounders, haddock, whiting, turbot, skate, salmon, and salmon-trouts. The inhabitants dry cod-fish all the summer; and, the Danish merchants, in Iceland, pickle many hundred casks of cod annually, and export it to Copenhagen.

They

They catch, also, in the Iceland seas, seals and whales, of all sorts.

As to vermin, no country on the globe is less troubled with it: rats and mice, indeed, they have in plenty; spiders there are a few; but no beetles, horse-flies, nor snakes of any kind. The only troublesome things, are gnats; travellers, however, by hanging gauze over their faces, keep them off.

C H A P. V.

Of the People.

THOUGH there is scarce any country so little favoured by Nature, and where she appears throughout in so dreadful a form, yet Iceland contains about 60,000 people; who cannot properly be called unhappy, though they are unacquainted with some of the comforts of life.

The Icelanders are middle-sized, and well-made, though not very strong; and the women are, in general, ill-featured, but have white, sound teeth. Whilst children, they are kept very tender; but, when the lads are big, and strong enough to row a boat, and to go a-fishing, they must then enter upon a scene of toil and labour. An Icclander's strength continues only from the age of 20 to 50; at which time, it begins to decay. The
many

many hardships they endure, when fishing, bring on consumptions and asthmas, which are reigning disorders here. They make nothing of jumping into the sea, to save their boats from running a-ground, or receiving damage against the rocks; and, frequently, keep on their wet cloaths, even in frost and snow. It is very rare to see any one reach the age of 100, or even 80. The women are not used to any heavy exercise, or hard labour; for, excepting the hay-harvest, their other work is chiefly done while sitting; such as cleaning and combing of wool, spinning, knitting, weaving, &c. of course, they are delicate, tender, and chilly. They have frequently hard labours, and many die in child-birth. In their best times, they generally keep their beds, unmoved, eight days; and many suffer, their whole lives, through the ignorance of their midwives,

Cholics, consumptions, and hypochondriac disorders, are very epidemical among them, and would employ a number of physicians, if the poor could afford to pay them; but, the leprosy is the most prevailing disease, which continues with them, till worn out with hard labour and age. When the Icelanders are taken ill, they resign themselves to God and nature; few, among them, having any medicines, or knowledge how to apply them. There is, however, an apothecary's shop established in the island, and four hospitals for the poor and leprous, attended by skilful physicians and assistants.

When

When children are put to the breast, they are suffered to suck as long, as usual, in other countries; but, for the greater part, they are brought up by hand. They give them the best milk, not skimmed; and never, when turned into whey. Indeed, they are so carefully and tenderly nursed, that they are all strait and well-limbed; scarce a cripple to be seen among them.

There are no schools, nor indeed can there well be any, the houses being scattered at such a distance from one another; but parents, and such of the family as are qualified, instruct young children in reading the articles of their religion; and the clergy, in visiting their parishioners, examine, and prepare them for confirmation. They are kept always at home, whilst young; and see no other examples than their parents set them, which are not vicious.

The Icelanders are of a good, honest disposition; but they are, says *Von Troil*, at the same time, so serious and sullen, that I scarcely remember to have seen any one of them laugh. The annals of the country shew that, in ancient times, they were a warlike people, having, in a civil war, made great slaughter among themselves: however, as at present, this country cannot spare many of its inhabitants; and as, fortunately for them, it is too remote for officers to go recruiting, few of them have been trained up in a military line. In
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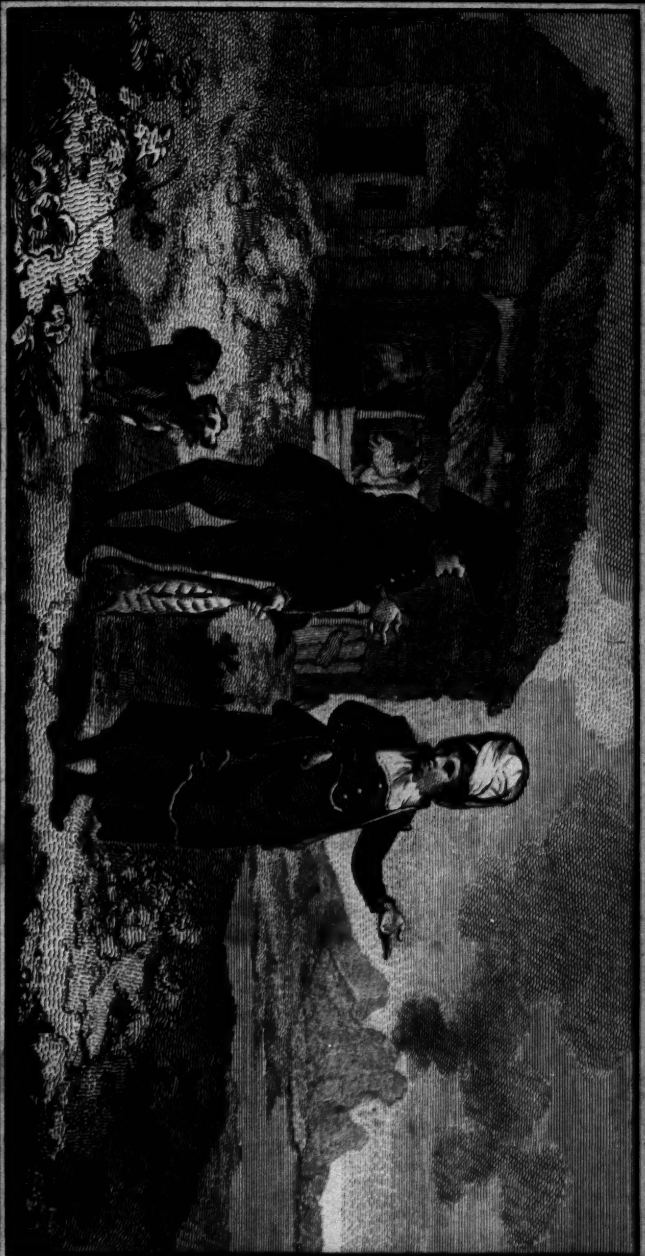
the sea-service, some of them have been promoted to the command of Dutch vessels.

Vices are, indeed, much less common among them than in other parts, where riches and luxury have corrupted the morals of the people. Theft is seldom heard of; nor are they inclined to incontinence.

Though their poverty renders them incapable of following, in many respects, the hospitality of their ancestors; yet they do it, where they can. They cheerfully give away the little they have to spare; and express the utmost satisfaction, if you are pleased with their gift. In general, they are not cheerful in conversation, but simple and credulous; and have no objection to a bottle of strong liquor, if they can get it.

The Icelanders have made very few alterations, if any, in their dress, in modern times. It is not elegant, or ornamental, but yet neat, cleanly, and suitable to the climate. Their outside garments are, generally, a coarse, black baize, which they call *Wadmel*. The men wear a linen shirt, with a short seaman's jacket, and a wide pair of breeches, or trowsers, over it. When they travel, they wear another short coat over all. On their head, they wear large three-cornered hats; and, on their legs, worsted stockings, and Icelandic shoes, which consist of a square piece of leather, rather wider than the length of the foot; this is sewed up at the toes, and
behind

behind at the heel, and tied on with leather thongs. The women are dressed, also, in black *Wadmel* (though, on the north side of the island, they are seen in white cloaths). They wear a boddice over their shifts, which are sewed up at the bosom; and, above this, a jacket, laced before, with long, narrow sleeves, to the wrists. In the opening, on the side of the sleeve, they have chased buttons, with a plate fixed to each button, on which, the bridegroom, when he buys them, in order to present to his bride, takes care to have his name and her's engraved. At the top of the jacket, a little black, stiff collar, is fixed, of about three inches broad, of velvet, or silk, and frequently trimmed with gold cord. The petticoat is likewise of *Wadmel*, and reaches to the ancles; round the top of it is a girdle, or belt, set round with silver, or some other metal, buttoned and clasped before, to which they fasten the apron, which is also of *Wadmel*, and ornamented at the top with three great, chased, filligree buttons, before. Over this jacket, they wear an upper garment, like a loose, wide coat, close at the neck, under the collar of the jacket, with narrow sleeves, that reach to the wrists. These coats are, also, of *Wadmel*, and a hands-breadth shorter than the petticoat. It is adorned with a facing (something like cut, black velvet, woven by the women) down to the very bottom. Their jackets are made to fit neat and close to the waist, and are laced, in all the seams, with coloured ribbands. On their fingers, they wear many gold, silver, or brass rings. About their heads, they tie a coarse,



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a coarse, white, linen handkerchief, and over that another finer, formed like a tuft on the top of the head, and a foot and a half high. Over this, and under the chin, they tie a silk handkerchief; the poorer women use a cotton one. This kind of head dress is worn by all women, single or married; and, round their necks, they have usually another silk, or cotton handkerchief. In short, their dress much resembles what is met with in old pictures, or monuments in churches, except the head-dress. The young girls wear caps; but, when grown up, change them for these high heads. A bride, on her wedding-day, instead of a silk handkerchief, wears a crown of silver, under the linen tuft that stands so high upon her head. She wears, also, two silver chains; one hanging down very low before, and the other resting on her shoulders behind. Besides these, she wears a lesser chain on the neck, from which a heart generally hangs, and in which some perfume is put. But, during these solemnities, the great coat is never worn. Several of the Iceland ladies wear trinkets, to the amount of three or four hundred rix-dollars; and these make their dress of broad-cloth, instead of *Wadmel*. As for lawyers, and gentlemen in civil employments, they dress in the modern fashion, as they do at Copenhagen, with full suits, lined with silk.

The inhabitants who live near the sea, employ themselves, the year round, chiefly in fishing. Every master of a family, furnishes his servant with a particular dress,
made

made of leather, rubbed over with oil; the breeches and stockings are of one piece, and come up pretty high above the hips, and are laced on very tight; a wide jacket, fastened round the neck, and middle of the waist, with water-shoes of thick leather, completes it: this, however, is never worn, but at sea.

Their boats are commonly small, holding from one man to four; with these they fish near the coast: but they have some that will hold 12 or 16 men, and with these they venture six or eight miles out at sea. As soon as their boat is shoved off from shore, they take off their hats and caps, pray for good success, and recommend themselves, by a prayer and hymn, to the Divine protection. On their return, they divide the fish they have caught, equally among them; reserving one share for the owner of the boat, though perhaps not present.

Men, women and children, when they have nothing else to do, especially in winter, work at the cleaning, twining, and spinning of wool. Some Danish weavers have lately come among them; and they begin now to improve considerably in the art of weaving. Having had no fulling-mills, it must be supposed, that they have had much trouble in fulling and milling all the woollen goods made on the island, when it is known, that they have used no other means, than a cask or barrel, with both ends out, and, when the articles to be milled, are
put

put in, two men sit down opposite to each other with their feet in the cask, and thus work the stuff about. Gloves and mittens they put on when going to sea, and, dipping them in sea-water, mill them on their hands as they row. To full breeches and stockings, they put them on likewise, and rock themselves about with them, by which means they have contracted a habit of perpetual rocking and moving their limbs about, when they have no such work to do. Women wash their things generally with urine, using neither soap nor lye. In the business of dying, they extract verdegrease with urine from copper vessels with which they dye their yarn, and weave pretty striped woollen stuffs of various colours. They are also not without ingenuity; as a proof of this, we need only mention that a peasant contrived, some years ago, a sledge in the form of a ship with sails, large enough to contain four or five persons, that would sail in the winter-time on the snow in an even country.

The many ingenious Icelanders so eminent in the literary world, is a strong instance of their good natural parts. Every year, some of their select youths are sent to the university of Copenhagen, where they discover such a spirit of emulation, as dull persons are seldom observed to have. And the common people have keen cunning heads, and a great deal of mother wit. They have, like most other nations, a strong propensity to their native place, some however establish them-

I selves

selves at Copenhagen, and in other foreign countries, and settle there as professors, rectors, sea-faring people, goldsmiths, and a variety of handicraft occupations. At the bishop's seat at Hoolum, there was an Icelfander, in 1750, that understood the art of printing to perfection, having learned it at Copenhagen. And with respect to industry, the Icelfanders are as diligent in their several occupations as most people, never neglecting or omitting any thing that ought to be done. Though the common people are rather too much wedded to their old customs, they are fond of seeing curiosities and improving themselves; are very ready to imitate, very handy at making any thing, and very expert at turning things to advantage.

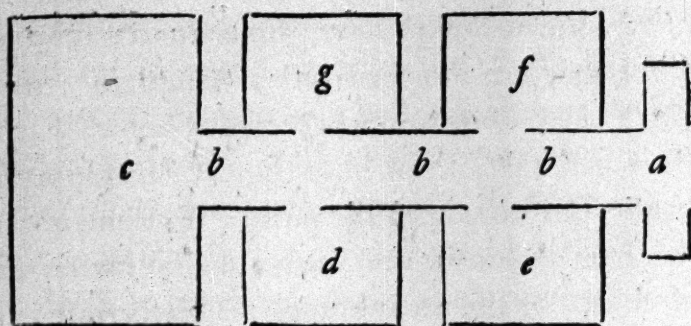
It is not at Copenhagen alone, that they are thus found ingenious, the people in the country are conspicuous for like abilities. Many men in Iceland, have, without the instructions of a master, taught themselves to work in silver and brass. There are also ingenious carpenters, joiners, and smiths. They have no time-pieces among them except hour-glasses; but they calculate time pretty exactly by the sun or stars when visible, or by the tide which is always regular. Of course, they never count time by the clock as one, two, three, four o'clock, but have particular names in their own language for every hour and half hour in the day,

as for example, noon, mid-night, mid-evening, broad-day, &c.

The king's seat at Besssted, the bishop's palaces, the lawyers houses, those of the civil magistrates, and those of some of the clergy are built with stone or brick, like the houses of Denmark; but the farm-houses and huts of the Icelanders, are built of lava, and clay, thatched with turf, and so small that you have scarce room to turn in them. They have no floors but the ground one, and their windows instead of glass are composed of thin membranes stretched on frames which admit of light. They have no chimneys, never making a fire but to dress their food, in which case they burn turf on the ground. As there are no accommodation houses for travellers, the magistrates in their circuits are obliged to take up their lodgings in the churches.

Their household furniture consists of tables, stools, benches, chests, and other necessary utensils; but, the houses of those of better rank are built with drift-wood, and covered with boards, wainscoted within, and are well furnished with looking-glasses, and every thing requisite in a genteel way.

The walls of their houses are about three yards high, and the entrance something lower, and about six feet wide. Below is the plan of one of them.



a. Is the door or entrance of the long passage, *bbb*, lighted by holes in the roof, over which a skin stretched on a hoop is laid.

c. Is a common room 24 or 28 feet long, and 12 or 16 broad, where the women sit and dress their wool, and do other work for the family, and where the master and mistress generally sleep. The walls of this room are generally wainscoted, it is floored and ceiled, and some of them have small glass windows, but no fire-place; on each side of the passage are two rooms, with doors opening into the passage; of which,

d. Is the kitchen.

e. The eating-room.

f. The dairy. And

g. The servants sleeping-room.

Neither

Neither of these four rooms is either lined or ceiled; the smoke of the kitchen fire-place ascends through a hole in the roof. Without they have a booth or shed, to stow their provisions, &c. and hard by, a stable for their cattle. Farm-houses have also a smith's shop adjoining; for they are too far from a neighbour, to get their smith's work done any where but at home. Farm-houses have generally a few huts about them for workmen, but they all belong to the farm. The membrane of which their windows are made, is the *chorion* and *amnios* of sheep, or the membranes which surround the womb of the ewe.

Their food principally consists of dried fish, sour butter, which they consider as a dainty, milk mixed with water and whey, and a little meat. As no husbandry is followed in Iceland, bread must be scarce; the major part of what is consumed, is purchased by the better kind of people, and imported from Denmark. There is scarcely any peasant that eats it three or four months in the year. As a substitute for bread, they eat dried fish, well beaten (but not boiled,) and spread with butter. They however convert sometimes wild-corn that grows in some places, into flour and bread, and make a kind of flour also of rock-grass.

To give the reader some idea of their cookery, we will tell him, they boil their fish in sea-water, eat their meat without salt, and make broth by boiling their meat in four whey of a year old. Their kitchen utensils they have from Copenhagen, and they are in general neat, and cleanly in their kitchens. The Icelanders in common eat two meals a day; morning and evening. They usually eat curds mixed with new milk, and sometimes with juniper berries. And at dinner, they eat dried fish, with plenty of sour butter, or fresh fish, and, if they can get it, bread and cheese.

Their common drink is water, but they occasionally drink milk, butter-milk, or sour whey, and such as can afford it import beer and wine.

In so mountainous and rocky a country, where there is no agriculture and but little commerce, we cannot expect good roads; they neither make use of carts nor sledges; but, when they are obliged to travel to sea-ports in order to exchange their fish, &c. for other commodities, they take 20, 30 or a greater number of horses with them, each of which will carry from 300 to 400 lb. weight. The conductor of this cavalcade rides on before, and his dog by a certain word, runs after the straggling horses and keeps them together. They never take any food with them for the horses, there being plenty of pasture all the way.

The

The length of their journeys is not reckoned by miles or leagues, but by *Tbingmanna-leid*, that is, as far as a man can go in one day, which is about four Icelandic miles, or 21 English.

The number of inhabitants is by no means proportionable to the extent of the country. It was much more populous formerly, but a pestilential disease called the *Sorte död*, or black death, that raged from 1402 to 1404, almost swept away every soul from the island; many places have been entirely depopulated by famine, and in the years 1707 and 1708, the small-pox destroyed 16,000 persons. This black death, in the year 1402, scarce left a person to relate the dreadful calamity, it has accordingly been omitted in the annals of Iceland; in which nothing else remarkable is omitted. The few who escaped that great devastation saved themselves by taking refuge in the mountains, and by tradition relate, that the low and flat country was covered with a thick fog during the time of this plague. This disease extended itself to Norway, Sweden, and Denmark, and carried off so many thousands in those countries, that they could not spare people for this colony: The inhabitants however have now encreased to about 60,000; the greatest number of whom live near the sea, along the coast. There are 22 harbours in this island, at each of which is a trading town or factory; but, these trading towns consist only of three or four dwelling houses.

es for the merchants of the Iceland company; with a shop, a warehouse and a kitchen.

Marriages here, as in other countries, are often contracted for the sake of interest, and as consent is required in Iceland, with as much formality as in other nations, it is not unusual for a father, or the nearest relation to refuse consent, on very trifling accounts. When a young man has fixed his choice, the minister customarily goes and asks the bride in marriage of her parents and guardians; which if complied with, not many ceremonies are afterwards used; nor, as their houses are small, have they many guests. The bride and bridegroom are attended to church by their nearest relations, and there joined in wedlock by the minister, generally on a Sunday, before he goes into the pulpit. When service is ended, they have an entertainment at the bride's house, according to their circumstances, but without music or dancing; and, when the feast is over, they all retire to their respective habitations.

They have indeed no idea of dancing; the merchants sometimes at the factories will, for their diversion, get a fiddle and set them to dancing, but this is merely hopping and jumping about. When they have been treated and made merry, they will sing a variety of heroic songs, a man and woman taking one another by the hand, and by turns singing long stanzas; but
having

having no skill in harmony, they roar out in a very harsh and uncouth manner.

I observed, says Von Troil, two kinds of musical instruments among them, one called *Laanspil* with six brass strings, the other *fidla*, with two horsehair strings, both played on by a bow: I heard also of another instrument, called *Symphon*, but never could get a sight of it.

Among their amusements they are very fond of, and very expert, at the game of chess; and play sometimes at cards, but never for money. When they meet together, their chief amusement consists in reading their history; the master of the house begins, and when he is tired, the rest in their turns go on. Some know these stories by heart; others have them in print, and others in writing, and it is thus they are so conversant in their own history as they are, and keep up traditional accounts.

C H A P. VI.

Of their Trade.

THE trade of this island has been subject to many revolutions, till the year 1400. The people of Norway, were almost the only persons who sailed to Iceland and traded in fish. The English had this trade afterwards till the reformation, when it fell into the hands of the Germans, and was very profitable to the Hamburgers. But Christian IV. king of Denmark, who had the trade of his country much at heart, turned his attention likewise towards Iceland. He prohibited the Hans-towns from trading there in 1602, and bestowed it on Copenhagen, and some other towns of Denmark.

The Iceland Company at Copenhagen was not however established till 1620; it continued till 1662, and was then suppressed. The trade of every harbour was afterwards disposed of to the best bidder, once in six years. However, in 1734, a new company was chartered, for which they pay 6000 rix-dollars annually to the crown of Denmark. They send near thirty ships there every year, loaded with corn, bread, wine, brandy, salt, tobacco, fishing-lines, coarse-linen, timber, and
what

what persons in good circumstances have occasion for in their families; taking back in return fish, flesh, butter, blubber, skins, salted lamb's-flesh, tallow, wool, coarse and fine baize, foxes-skins, eider-down, feathers, *wadmel* jackets, stockings and gloves.

It is difficult to determine, whether the Company profits much by this trade; it is certain, that the Icelanders lose by it, for the Dutch smuggle in there much better goods than the Company, and smuggle out again a considerable quantity of fish.

There is a market kept annually at Hraundals-retter, to which those who live up the country resort, and barter their butter, cloth and sheep, for fish, blubber, and the like. And at Reikavik, there is a woollen manufactory, where twenty or thirty workmen are employed.

The merchants are very suspicious of the Icelanders, and never purchase any of their goods, without examining them all separately. Danish money is current in the country, but there is very little of it. Their accounts are generally kept according to yards of *wadmel* and fishes. *Wadmel* we have already mentioned; of fishes, each fish weighing two pounds, are valued at a rix-dollar in specie, that is, about 3s. 6d. English.

C H A P. VII..

Of their Literature.

IT would be forming a very wrong judgment of Iceland, to conceive it absorbed in ignorance and obscurity. I can affirm, says Von Troil, that I have found more knowledge among the lower class of people there, than is to be met with in most other places; there are few peasants, who, besides being well instructed in the principles of religion, are not also acquainted with the history of their own country, which proceeds from their reading, by way of amusement, their traditional accounts; nor, is it uncommon to find persons among them, who can repeat the poems of Kolbein Grimson, Sigurd Gisle, and Gudmund Bergthors, by heart, all of whom were poets in later times. The clergy speak latin well and fluently, and I have found better libraries in many parts of Iceland, than could have been expected.

Among the Icelanders who have acquired most fame in the literary world are, Dr. Finnur Jonson, bishop of Skallholt, who, besides many learned writings on the antiquities of Iceland, has lately presented the public with an ecclesiastical history, in three quarto volumes,
replete

replete with information, criticism and erudition; he was made bishop of that diocese in 1754, and was alive in 1772. Halfdan Ejnarson, rector of the school of Hoolum, is another Icelfander, who has written *Hiftoria literaria, Islandiæ*; and there are many others. Arnas Mägnaus, and Torfæus, both natives of this ifland, have particularly diftinguifhed themfelves for literature, in this and the laft century.

Four or five centuries ago, the Icelfanders were celebrated for their poetry and knowledge in hiftory. I could name, fays Von Troil, many of their poets, who celebrated the war-like deeds of the northern kings, in fongs, and to the famous Snorre Sturlefson, author of the Edda, is even the Swedifh nation indebted, for the firft illuftration of their hiftory. For this reafon, fo high a value has been fet on the ancient Icelfandic records and writings, that they have almoft all been drawn out of the country; Sir Jofeph Banks brought away in 1772, upwards of 160 manufcripts, and has prefented them to the Britifh mufeum.

That there is a printing-office in Iceland, cannot be unknown, as we are acquainted with the fcarce editions of Olof Tryggwaffons, Landnama, Greenland and Chriftendom traditions, printed at Skallholt. They have had a printing- prefs there fince the year 1530, and are well acquainted with the old Runic characters.

At

At a time, when no great knowledge of the latin language could be expected, even in Sweden, an Icelander was however met with of sufficient capacity and learning, to instruct youth to read and understand the latin poets; and, it may be affirmed by their ancient chronicles, that Iceland, from the introduction of the christian religion there, till the year 1264, when it became subject to the crown of Norway, was one of the few countries in Europe, and the only one in the north, where the Sciences were cultivated and held in esteem. And their ancient annals are the only remaining monuments of the old northern history, and are of such authority, that we cannot deny the same credit we so implicitly give to the writings of Tacitus and Livy.

Such great pains are now taken to appoint men of known abilities, as teachers to the public schools in Iceland; that few of the clergy study any where else; though in the year 1773, there were fifty-four students from Iceland, in the university of Copenhagen.

The language is the same as that formerly spoken in Sweden, Denmark, and Norway, and has preserved itself so pure, that any Icelander understands the ancient traditional histories of those countries, better than the natives do themselves. Near the coasts some Danish is spoken, nor is it uncommon for a peasant to make use of latin phrases of salutation. The following is the

the Lord's Prayer, according to the Iceland language in 1746.

“ Fader vor þu sem ert á himnum, helgeft þitt
 “ nafor, tilkomme þitt ríke, verðe þín vilie, so á
 “ jorðu sem á himne. Gief þu ofs í dag voít daglegt
 “ braud, og fyrer gief ofs vorar skullder, so sem vier
 “ fyrergiefum vorum skulldunautum, og innleid, ofs
 “ ecke í freiftne, helldur frelsa þu ofs frá illu, thuiad
 “ þitt er rúked og maattur og dyrd um allder allda.
 “ Amen.”

There is an Icelandic Grammar, printed in 1651, and several Icelandic Dictionaries. The Edda, which has hitherto been considered as the mythology of the ancients, but now known to be an introduction to Icelandic poetry, is one of the most celebrated remains of antiquity, and judged to have been written by Snorre Sturleson, who was beheaded in Iceland in 1241. The following lines from this poem, will give the reader an idea of their poetry.

Heigni eg hamri kringdan
 Hang á riupu tangar
 Grymnis fylgs á galga
 Gynnung bruar linna.

The natural disposition of these words is ; *Eg heingi
 hamri kringdan linna gynnung á hang riupu bruar tangar
 á Grym-*

a Grymnis, fylgs galga; in English this, “I hang the
 “ round beaten gaping snake on the end of the bridge
 “ of the mountain bird, at the gallows of Odin’s
 “ shield.” By “Gallows of Odin’s shield,” is meant
 the arm, on which the shield is worn. By the *ripa* is
 understood a falcon, (one genus being put for another.)
 The bridge of the falcon is the hand, on which the
 falconer places him; and, it’s end or tong, (tongue)
 the finger. “The gaping round beaten snake,” means
 a ring, and consequently this long story means no more
 than, “I put a ring on my finger.”

From the above it may easily be imagined, that there
 is no language that allows, a poet so much liberty as
 the Icelandic, nor any so rich in poetical expressions;
 but, the difficulty of understanding it, has been the
 cause of the contempt it lies under.

Before we quit this subject, we will take occasion to
 say something of the few monuments of antiquity re-
 maining on this island. The only pieces of antiquity
 here to be found, (for their are no ancient manuscripts,
 Icelandic annals or historical traditions, now to be met
 with,) are some ruins of an old castle near Videdal;
 some of a lesser one at Laugernas, and some remains of
 heathen temples and burying-places in different parts,
 with an ancient place of execution at Hegranas. There
 are no other monuments remaining of Sturleson, than
 his writings, except a mount overgrown with grass, at
 Reikolt,

Reikholt, said to have been raised from the ruins of his house ; the burying place of his family, and at a little distance from them, one of the finest baths in the whole island. This bath, which is large enough to contain fifty persons, is enclosed with a wall of basalt, and hath incrustations, a smooth level bottom, and is surrounded with benches. In Sturleson's time, a long covered passage led from thence to the dwelling house. The spring is at forty paces distance, which supplies the bath, and the water is conveyed through a conduit, at the end of which, is a hole, shut with a spigot and fawcet, that lets in as much hot water as you please, which can be easily cooled, by water from an adjoining brook.

C H A P. VIII.

Of their Religion, &c.

W H E N the Roman catholic religion took place throughout Europe, it was likewise the established religion of this island, and was not extirpated without some effusion of blood. Since the reformation, the Lutheran religion is the only one
K tolerated

tolerated here, though the people are not without their superstitions.

The Icelanders first received their own bishops, in the year 1057, at Skallholt, and in 1107, at Hoolum. They were originally under the jurisdiction of the archbishop of Bremen and Hamburgh, but in the year, 1103 or 4, became subordinate to Azeus, first archbishop of Lund in Scania, and in 1152, to the bishop of Drontheim. The Lutheran religion was introduced and there established in 1551.

Iceland is divided into 189 parishes, of which, 127 belong to the see of Skallholt, which extends over the east, south and west quarters, and 62 to that of Hoolum, which extends over the north quarter. Each bishoprick has a latin school, with a rector and other assistants under him, who teach theology, and other branches of literature, and fit out those designed for the ministry. Some, however, study at Copenhagen, and generally get the best livings, and more lucrative civil employments, but all the ministers are Icelanders or natives. In the time of the reformation, a great part of the church revenues were secularized, and now belong to the king. The income of each bishoprick may amount to 2000 rix-dollars, out of which the bishop must keep the rector and corrector, the minister of the cathedral church, who is the bishop's curate, and a certain number of scholars, who have lodging, board, and

and clothes allowed them; and, he must keep the cathedral and palace in repair; so that the ballance, after these deductions, reverting to the bishop, cannot exceed 1200 rix-dollars per year. Some livings are tolerably good, some middling, and some very poor; the best do not exceed 200 rix-dollars a year. The revenues of many of the poor livings are so small, that their ministers are, for support, obliged to have recourse to manual labour, or go a fishing like the common people; and, yet their congregations are not neglected, they follow the example of the Apostle Paul, who though he earned his bread by the labour of his hands, was a great and edifying preacher.

The conduct of the clergy is very narrowly inspected into, as well as that of the people in general, in regard to religious matters, and the least fault is not suffered to go unpunished. If a minister, on a Sunday, sets out only on a short journey, he is cited to appear before a court, and the matter is there enquired into. For the crime of drunkenness, or any other indecency, they lose their preferment, and are deprived from the ministry. Their attention in religious concerns operate powerfully on the people. An Icclander never passes a river, or any other dangerous place, without previously taking off his hat and imploring the Divine protection, and he is always thankful to God when he has passed the danger.

Most of the churches have lands and revenues annexed to them, for the people there pay no tythes. They are built in the same manner as their houses, though somewhat larger, and a little higher, the inside wainscoted, and the roof covered with turf. They are built proportionable to the congregations; for the houses and farms being scattered about, there are sometimes only seven, eight, or ten farms in a parish, though some contain from ten to thirty; and, as all the parishioners cannot attend service at one time, the congregations must in many parishes be small. The churches, as well as the houses, are so low, that you may touch the roof with your hand. The cathedral of Hoolum, is built of frame-work, 98 feet long, 30 wide, and about 40 high. It stands a little higher than the ground, being built in a hollow, and has a wooden spire. The frame-work of the bishop's palace, at Hoolum, is of oak and walled between, and the roof covered with boards. It was formed at Copenhagen, put up and walled in 1576, and is now standing. The cathedral of Skallholt is much the same as that of Hoolum, but has a bell in the spire. In most of the churches are painted altar-pieces, imported from Copenhagen. Every church has a font handsomely railed, and most have pews, at least for the women, and some a metal sconce, ships, or some other ornament hanging up. As to the ornaments, vessels and utensils, they are as neat and as handsome as in our country churches,

C H A P. IX.

Of their Government.

ICELAND first began to be cultivated in the 9th century, by a colony of Norwegians, among which were many Swedes. They continued free in this corner of the world for a long time, but were obliged at last to submit to the kings of Norway, and afterwards became subject with Norway, to the kings of Denmark. They were at first governed by an admiral, sent there annually; but that mode has been changed many years, a deputy-governor being now appointed, who resides wholly in the country, and at the town of Besssted, one of the royal domains where Snorre Sturleston formerly dwelt. The governor is generally a nobleman of rank in Denmark, and resides chiefly at Copenhagen. The salary of the deputy or lieutenant-governor, is 1500 rix-dollars *per annum*. He has under him a bailiff or mayor, whose salary is 400 rix-dollars, two *lagmen* or judges, a sheriff, at 400 rix-dollars a year, and 21 *sysselmenn*, who act as justices of the peace, and receivers of the land-tax, at a salary of 200 rix-dollars each.

The Norwegians on their first arrival in Iceland, made their own laws, but these proving insufficient, when the the number of people encreased, a fresh code was established in 587, and again another code in 1280; but, at present most matters are decided after the Danish law, and some more recent regulations.

All causes are first heard and determined at the *Harads-thing*, or county court, but an appeal lies to the *Al-thing*, or common court of justice held annually, on the 8th of July; but the final appeal is to the supreme court of judicature, at Copenhagen. There is more work for lawyers here, in cases relative to freehold and trespasses, than one would imagine, the people suing each other on the least incroachment on their lands or property. So obstinate are they, that though they have grounds of some miles extent, lying between them, one will not permit the other to enjoy the least spot, without making some return for it, notwithstanding he may have no use for it himself. Nay, actions have been brought by the more opulent, and carried into the upper courts, where the matter in contest has not exceeded the value of a dollar. In spiritual cases, the dean has a court, which consists of himself and two assessors, with an appeal to the consistorial court, where the deputy-governor presides, and the bishops, deans, and clergy are assessors. From this court there is also an appeal to the superior court at Copenhagen.

In criminal cases, where the punishment is death, the men are either beheaded with an ax or hanged. The women are thrust into a sack and drowned. Each *sysselman* keeps a person at his own expence to perform this office.

The king's revenues from this island are but small, not exceeding 30,000 crowns a year. They arise chiefly from the secularized abbey lands and other royal domains, farmed out at about 8000 rix-dollars a year, and from the harbours farmed out to the Iceland company, at 20,000 rix-dollars. In some districts he has one third of the tythes of the fish, and every subject worth more than twenty dollars, pays him 40 fish, or about 3s. English: and the people act very conscientiously in this respect, scorning nothing so much, as to rob the king of his revenue.

A

Description of L A P L A N D.

From the Latin of Professor *Scheffer*, (who was employed by the Chancellor of Sweden to travel into that Country, and give the King a particular Account of it,) *Olaus Magnus*, an Archbishop of Sweden, and Others.

C H A P. I.

Of the Country in general, and it's Productions.

L A P L A N D is divided into three parts, one of which belongs to the crown of Denmark, one to that of Sweden, and one to the empire of Russia; that belonging to the Swedes, is by far the most valuable, and comprehends all the country, from the gulph of Bothnia, to the mountains that separate Norway from

from Sweden. Swedish Lapland then is the object of authors in describing this country, which is about 100 German miles in length, and 90 in breadth, and lies between 64 and 71 degrees of north latitude; further north than Iceland, or any part of Greenland we have treated of. In depicting Swedish Lapland, we describe the other two, though we shall speak occasionally of those belonging to Denmark and to Russia.

The Laplanders are supposed to have been descended from Finlanders, driven out of their own country, and were called *Lappes*, which signifies exiles. To have an idea of the country, the reader must conceive, a vast mass of mountains crowded together, and rising by degrees to such a prodigious height, as to be always covered with snow, even in the summer-time. In the winter-time, the most rapid rivers are covered with ice, four or five feet thick; nay, the largest lakes and the sea itself is frozen, sufficient to bear any weight; but, what is most astonishing, and seems not very probable is, that the heat of the summer is as intense, as is the cold in the winter; the only relief they have, are the vapours that rise from the neighbouring seas, and from the snow which remains both summer and winter, in the recesses of the rocks and hollows between mountains, which all that season are extremely subject to lightning and thunders. Spring and autumn are seasons unknown among the Laplanders, there being but an interval of a very few days, between the cold of winter and the heat of summer, it appearing almost a miracle

miracle to such as are unacquainted with these parts, to see the fields cloathed with green herbs and grafs, which a week before were enveloped in snow. Nature seems so sensible of the shortness of the summer here, that she brings things to perfection, with a speed incredible, but to those, who have seen it. The soil is neither fertile nor barren, but between both, though it is full of flints and small rocks, and of course very rough and uneven. Indeed there is but little ground fit for tillage; for besides the rivers and lakes, of which there are a great many; dusky forests and unhealthy morasses cover great part of the flat country. In the more southern parts of Lapland, the ground is much better calculated for herbage, than the northern parts. In the neighbourhood of Bothnia, they have a variety of vegetables in their gardens, such as cole-worts, turnips, parsneps, radishes, &c. but further north, little of this is to be seen; for besides the rocky hills and mountains, there are vast tracts of barren sand, which are raised frequently by high winds, and cover the adjacent country, like snow. These sands are sometimes so dangerous to travellers, from their depth, that men and beasts have missed their way and been buried in them. On the side of Norway, the sands are sometimes mountain-high. Nature has divided this part of the Swedish territories from Norway, by a vast ridge of mountains, a hundred leagues in length, as by a wall; and, the tops of these mountains, are frequently
so

so high, that they appear like clouds above the horizon.

The principal rivers that wash this country, rise out of the mountains of Norway, and discharge themselves into the bay of Bothnia, and as these rivers are often swelled, by the melting of the snow and ice, they are full of cataracts and water-falls, which fall with great noise from the rocks, and in many places are scarce navigable; there is one called *Niomesajski*, or the hare's leap, where the river *Lublao* forces it's way, through so narrow a passage between two rocks, that a hare may leap from one to the other. These cataracts are a great hindrance to ships, but they afford a vast number of fishes, and are very beneficial to the melting-houses.

With respect to the lakes, many of them are so large, as never to have been traced: some are 400 miles long, and 100 broad, and abound with islands. They yield such an incredible quantity of fishes, that the natives chiefly live on them; and, the Laplanders hold them so sacred, that they will not allow the least dirt to be thrown into them.

The situation of this country is so near the pole, that in some parts, during the summer months, the sun never sets; and, for three months together, during the winter months, it never rises for the same space of time;
but

but, this part of the country is inhabited by savage Laplanders. Though in the summer the sun does not set, yet it skirts the horizon only, and it's rays only slide along the ground; so in the winter, it is not much below the horizon, of course there is a constant twilight, sufficient for people to pursue their work. Besides, the further the sun is removed from mankind, the more they enjoy the benefit of the moon, for rising higher than it does with us, it affords a more considerable light; so, that what other nations perform in the day-time, is by Laplanders done by moon-light. Nay, when the moon does not shine, the glittering of the stars in a pure and serene air, give more light than with us, and this, augmented by the glare of the snow, enables them to see sufficiently to do almost any business they have to transact abroad.

The air of Lapland is generally very pure and clear, and consequently not unwholesome; but the weather is very changeable, owing to the winds, and suddenly so. The winds rage here with great violence, and one particular wind from the sea, brings with it, such thick fogs, that the people are not able to see one another. In the winter-time, this wind drives such a prodigious quantity of snow to the continent, that if any one is caught in it, he has no other remedy, than to lay flat on the ground, and cover himself as well as he can, till it is over, and then make the best shift, he can to get from under it, and seek shelter in the next cottage.

Among

Among the mountains which separate Swedish Lapland from Norway, the winds rage, says Olaus Petri, with such fury, as sometimes to carry men and beasts from the tops, a great way down the precipices, so that they are never seen or heard of more ; the only remedy people have in such tempestuous times, is, to run for shelter to a den or a cave. On these mountains, no trees will grow ; and, it is easy to be imagined, that the cold in this country must be excessive, intolerable to any one but those who are natives of the place. In winter, it is no unusual thing for their lips to be frozen to the cup in attempting to drink, and the limbs of the inhabitants often mortify with the cold.

Among the productions of this country are pine-trees, fir, juniper, birch, the service-tree and willow, the asp, the alder and the dog-tree. Lapland produces no oak, beech or hasel, nor any fruit-trees, such as our apple, pear, or cherry-trees ; they have currants and a variety of palatable berries, some peculiar to the climate ; and, many useful herbs. Vast quantities of angelica grow every where wild, on short but thick stalks, and they have some herbs, met with in no other country than this, several different mosses, and a grass, which is so soft and warm, that the Laplanders put it into their shoes and gloves, to defend them against the rigor of the cold.

Silver

Silver mines have been discovered and worked in Lapland, and there are also mines of copper and lead, and plenty of iron-ore. Beautiful crystals are also met with, and some amethysts and topazes, and a variety of minerals polished by nature. Pearls are likewise met with in some of the Lapland rivers, but not in the seas, and they are found not in oysters, but in shell-fish like muscles; they have not that lively brightness that makes the oriental pearls so valuable, though now and then one is found of equal size and beauty. I saw once, says Scheffer, a pearl of Lapland, so bright and so exactly round, that 120 crowns was offered for it, and the jeweller protested, that if he knew how to match it, he would not sell them both for 500 crowns. Whilst these pearls are growing they stick fast within the shell, but, when come to maturity loosen, and when the muscles open, drop out.

C H A P. II.

Of Animals, Birds and Fishes.

AMONG the wild-beasts of Lapland, the bear is esteemed the king of the woods, exceeding the rest in strength and fierceness. They are very numerous here, and do considerable mischief to the cattle

tle, and those store-houses which the Laplanders erect on the bodies of trees, for the bears will pull them down and destroy the provisions there hoarded. The elk or elges, is the next animal of importance, it is something of the rein-deer kind, but as large as a horse. A French gentleman, employed by the Danish merchants, who traded to the north in the beginning of this century, relates, that he was once out an elk-hunting, in Norway; that they no sooner saw an elk than, (before they fired at it,) it dropped: and, that asking how it came to fall down dead in that manner, was told, it was the nature of the animal to be thus taken with a kind of falling sickness, which often seized them in the beginning of a chase, and that from this disease, they are called *Elks*, or miserable creatures. When close attacked, the elk will stand boldly in his own defence, and will frequently destroy two or three dogs by his heels. There are also in Lapland, wild rein-deer, wolves, gluttons, beavers, otters, foxes, martins, ermines, squirrels and hares. The wolves here are white, and great enemies to the tame rein-deer; but, what is remarkable, a wolf will never attack a rein-deer, if it be tied to a stake; but, if at liberty, he often becomes their prey. Possibly the wolf is afraid of a snare, and therefore avoids the rein deer when he sees the rope by which he is tied, for this creature is very timorous, and alarmed at the sight of a rope, which he considers as a snare to catch him. Besides as the Laplanders generally tie their rein-deer to
stakes

stakes when they milk them, wolves, when they see one tied, conceive a man is near at hand to kill them. But some wolves are so fierce, that they will sometimes fly upon a man or woman, (especially if she is with child,) so that travellers, says Olaus Magnus, are obliged to go armed, and women are never suffered to travel without an armed attendant, the wolves being eager after them if with child, and they know by the scent, if they are so.

Gluttons are likewise very numerous here. The head of this animal is rounder than, and their tails long and sharp like, the wolf's, and it's body larger, but feet shorter, than the otter's. It's skin is very black and very bright, and looks like black-flowered damask; it is valued almost as much as a fable-skin, though the hair is not so soft, nor so fine. It is an amphibious animal, dwelling partly in the water like an otter; indeed, some have taken it for a species of the otter, but it resembles most our turnspit-dogs. It is a gluttonous animal, nothing coming amiss to it, but it lives chiefly on water-fowl. It is so ravenous, that it is said to devour a carcase larger than itself, and unburthens it's stomach, by squeezing itself between two close standing trees.

Of foxes, there is a great variety in Lapland, black, brown, ash-colour and white; the black ones are the finest and rarest, and their skins are worn on the caps
of

of persons of the best rank in Muscovy. They will fetch 10, or 15 ducats a piece. Some of the brown foxes are marked with a black-cross on their backs, as our asses are.

Martins, also, are no less numerous than the foxes, and no country affords finer skins than this. The food of the martin is birds and squirrels. By the help of it's claws, it will climb the trees in the night and catch the squirrels, who have no chance of escaping, but, by running up upon the smaller boughs to the top of the trees, where the martin by it's weight cannot follow them, and by leaping from one tree to another. The birds they catch whilst at roost.

The number of squirrels throughout Lapland, is incredible; and, they have this peculiar property, of changing their colour twice a year. In summer, they are red; in winter, grey. But notwithstanding their numbers, they sometimes leave the country in such troops, that few are left behind. Samuel Rheen and Olaus Petri, who have both been eye-witnesses of the fact, assert, that when they are about to leave the country, they retire in whole troops to the lakes, and there putting themselves upon small pieces of bark or cork, set their tails upright, as if they were under sail, and are carried as the wind directs them; though sometimes they will paddle on with their feet. If the weather should prove tempestuous, perhaps both the ships and
L ship's

ship's crew, shall fall a sacrifice to the waves ; but, should this be the case, the country is soon re-stocked, by the few that remain, for a female squirrel brings five or six at a litter.

The ermine is nothing but a white weasel, with the tip of it's tail black ; it also catches mice as weasels do. The mice are mountain-mice, and differ from ours by having short tails and standing hair of a red and black colour mixed. They are called in Norway, *Lemming*. Rheen says, they appear suddenly in rainy and stormy weather, and cover the ground by their vast multitudes, so that Olaus and Wormius have imagined they fell from the clouds ; but the fact is, that they either delight in rainy weather, or perhaps are driven by violent rains and storms from their caves. They are not fearful but bold, and do not run away at the approach of a passenger, but will, if struck, turn about and bite the stick like an enraged dog. They never enter any houses or huts, or do any mischief there, but keep among the shrubs and brambles. They will sometimes divide themselves into two parties, and attack each other like warriors, and when the Laplanders, who are a suspicious people, see this, they conceive it presages future wars in Sweden. These mice are not only food for the ermine and fox, but also for the rein-deer : and what is singular, their life is so short, that they live no longer than after an herb,
which

which they have eat of, grows again, of course they die in heaps.

Hares here become white in winter, as many other of the Lapland animals do, a care of Providence to preserve them from the hunter, they being then not distinguishable from the snow.

I come now to the tame domestic animals of this country. Lapland affords no horses, asses, oxen, sheep or goats. Indeed, horses would be useless, of course; they set no value on them; but, the natives sometimes purchase oxen, sheep and goats, in Norway, for their flesh, their wool, and their skins. They keep them however only one summer, and then kill them. The only tame animal, proper to Lapland, and which is nowhere else to be found, except in the most northern parts, is the rein-deer, and perhaps the most useful of any in the creation. It resembles the stag, only is larger, and droops it's head, and it's horns project forwards. The Laplanders call it *Herki* or *Puatze*. When the rein-deer walks, the joints of it's feet make a noise like the clashing of flints, or cracking of nuts. In summer it feeds upon grass and leaves, and in the winter upon moss, which it has a wonderful sagacity in discovering, and when found, it scrapes away the snow that covers it, with it's feet. Such as are designed for use, the Laplanders geld at a year old, by biting the nerves near their genitals. The females, like our

ewes, furnish them with milk, cheese and young ones, and it is observable, that such as have young ones, (though the fawns suck them before they are milked,) will give more milk than those who have no young ones to suckle. Their milk is as rich as cream, and very nourishing. Though thin milk makes good cheese, it will not make butter. As these animals are of great use, they are careful to preserve them from wild beasts, or straying into danger; for which purpose, the master and mistress, as also the children and servants, are commonly near at hand whilst they are feeding. It is a hard service for servants in the winter-time, to watch them, whilst they feed among the mountains. This and their small wages, is the reason why they do not continue above six months in one place, their yearly wages being no more than a rein-deer of two years old. Scanty as their provision is in winter, the rein-deer thrives best at this season of the year, for in summer, they are nothing but skin and bones. They swim with their bodies half above the water, with such incredible force and swiftness across the largest rivers, that a boat with oars shall scarce be able to keep up with them. This animal seldom lives beyond the thirteenth year, and what is most surprising, says Lundius, is, that when a Laplander dies, the whole, or at least the greatest part, of his rein-deer, die at the same time.

The

The chief part of a Laplander's riches consists in the number of rein-deer he possesses, for besides the food it furnishes, whether fresh or dried, they are used as horses in travelling, their skin forms excellent cloathing both for the bed and body; their milk and cheese, are pleasant and nutritive, and their intestines and tendons are converted into thread and cordage. But with these excellent qualities, they are not without their inconveniences; for, besides the difficulty of keeping them from straggling, they frequently grow restive, to the great danger of the driver and his carriage. Their surprizing speed, (for they are said to run at the rate of 200 miles a day,) seems to be owing to their impatience to get rid of their incumbrance. None but a Laplander could bear the uneasy posture in which he is confined in the sledge they travel in; or believe, that by whispering the rein-deer in the ear, they make him acquainted with the place they are travelling to, and the length of the journey he has to go.

The rein-deer thus supply the place of horses, sheep and cows, to which other nations are accustomed; it is the animal to which the Laplanders apply all their care, except their dogs, which they train up to hunting, and guarding their huts and cattle, and which they sell commonly to one another, for one, two, or three crowns a piece.

Of the winged tribe, Lapland abounds in swans, ducks, geese, lapwings, snipes, and all sorts of water-fowl, besides heath-cocks, stock-doves, wood-cocks, and partridges; and of poultry, they have cocks, hens, and turkeys, of all kinds. The lapwing here, seems to be a bird of passage, as they come to this country every spring to breed. Olaus Petri says, they come in such vast flights as to darken the sky, and wherever they settle at nights, or come to look for food, they make such a noise, that you may hear them at half a league's distance.

There is a kind of snipe peculiar to this country, called by the natives *Kniper*, black on the head, back and wings, the breast and belly white, with a long red bill, set with teeth, with short, red, webbed feet, like those of a duck.

Their partridges are white here in winter, and grey in summer, and differ from our partridges in this, that they have feet like hares, covered with wool instead of feathers, from whence they are called *Lagepedes*. Besides these useful birds, in the mountains they have eagles which will sometimes kill the young rein-deer.

With respect to fish, they have incredible quantities of all kinds. Scarce any part of Europe abounds so much with salmon, as the Bothnian sea. From their mountains descend vast rivers of fresh water, in which
salmon

salmon are seen to swim against the stream in shoals: 1300 barrels of salmon have been exported from Torna, in one year, and whole ship loads of dried pikes, the produce of the lakes, are annually transported into Germany. This country produces few weazels, and no snakes; neither are insects very frequent here. Fleas they know not, but are full of lice, because the Laplander's wear no linen, and change their cloaths very seldom. They louse themselves in the summer, and in the winter expose their cloaths to the cold air, which kills them. In the marshy grounds of the north, they are pestered with great gnats, which make an odious noise when they sting. The rein-deer run from them to the tops of the mountains, and the natives defend themselves against them, by keeping in their huts a continual smoke; when asleep, they cover their heads and bodies with a blanket, and when abroad, they cover themselves with skins, and a cloth-cap, which they can pull occasionally over their faces; but, some besmear their faces with rosin or pitch, by way of a further defence,

C H A P. III.

Of the People.

THE Laplanders in general are very low of stature, seldom more than four feet and an half in height ; which has given occasion to the ancients to place their pigmies in these northern countries. The women are rather handsome, their complexion being a mixture of white and red; but the men are swarthy, and probably the lowness of their huts and tents, and their constantly sitting in the smoke, may contribute not a little to the dinginess of their hue. They are not only short of stature, but extremely thin, a fat man being seldom seen among them; for the coldness of the climate not only prevents their growth, but dries up the moisture of their bodies. They have very thick large heads, prominent foreheads, short and flat noses, wide mouths, and like hogs, are hollow and blear eyed. Their hair is short, straight, hard, and thin, and universally black in both sexes. The beards of the men scarce cover their chins. Their breasts are broad, their waists rather slender, and though the men in general are spindle-shanked, they are extremely active and swift of foot. They will swim over their lakes and rivers with incredible swiftness, and are so expert at diving,

diving, as to continue under water a considerable time, and when they rise, will, with a spring, throw themselves frequently out of it. Lundius, who was a native of Lapland, gives us an instance of the agility and expertness of a fellow, that lived in his time ; who, having quitted his habitation, to change it for a better, came with his whole family to the banks of the *Stoortutaad*, which being frozen over, he endeavoured to pass upon the ice ; but, scarce had they reached the middle of it, than the ice broke under them, and his wife and another woman were carried away by the rapidity of the current ; which the Laplander no sooner saw, than he plunged into the water, swam after them a great way under the ice, and brought them safe ashore, to the surprise of his countrymen, who, agreeable to their general infatuation, were perswaded he had formed himself into a fish. Rivalling each other in climbing inaccessible rocks and the highest trees, like monkeys, are their daily exercises. But, vigorous and nimble as they are, they seldom, if ever, walk upright, but stoop continually, attributed to their sitting on the ground in their low cottages.

Dwelling chiefly in the forests, among wild beasts, each family at a considerable distance from another, and enjoying no conversation but what arises within their own hovels, what wonder is it that they should be addicted to superstition, but of this I shall treat at large hereafter. In disposition, they are timid and dastardly
beyond

beyond expression, flying at the very sight of a stranger, or at the approach of a ship to the shore, from a conception, that they come to rob them, or carry them into slavery. From this inherent timidity in the Laplanders, the Swedes never draw any of their soldiers from among them, whereas, every other part of that kingdom furnishes a certain number: and yet timid as they are, they will live and pass whole nights alone, in the most dreadful forests, without any appearance of fear, and are not in the least terrified at those visions or spectres, which they idly conceive appear to them on the tops of the highest mountains. Nay, so ill adapted are they to a military line, that from the greatest natural attachment to their native country, they could not live long out of it, but would soon languish and die; besides, it has been found by experience, that not only a more southern climate, but the diet of the Swedes, particularly salt and bread, are as incompatible with the constitution of a Laplander, as their dried fish and raw flesh, the customary food of those northern regions, would be with a Swede.

From a consciousness of their own weakness, and a fearful disposition, it must naturally occur, that they are mistrustful, and the consequence of this temper is, a proneness to do all sorts of mischief clandestinely, rather than not avoid the danger they apprehend from others. Hence it is, that as they deal much in magick, they endeavour to hurt one another, upon the slightest

slightest occasions. A little matter enrages them, and when they are enraged, they are as ungovernable and blood-thirsty as wild beasts. This is most observable in their old women, who, if put into a passion, (which they soon are) will rave like a mad-man. Should any one, says Tornæus, speak harshly to them, point at them, or ridicule them with words or gestures; or should a person chance to touch them unawares or a spark of fire fall on their hands, they will be seized with such a furious madness, as to fall foul on him who was the cause of it, will tear his face and hands and strike him with any thing in their reach; nay, so little respect have they on these occasions to themselves and others, that they will expose what nature teaches them to keep concealed; so that during this paroxysm of fury, they are like a person raving. In the same manner do the men act when drunk.

Among other vices, the Laplanders are very industrious in cheating one another, a vice natural to mean spirits, endeavouring to be before-hand with others, in what they fear from them; and when they are successful in any under-hand trick, they never fail to laugh at those they have outwitted. They are also great ratlers, so that two or three seldom meet, but their conversation is filled with slander and detraction. They are very apt to censure and find fault with other nations, conceiving themselves to have qualifications superior to every other country; so that there is scarce a Swede comes among them

them but they give him some nick-name. They are also avaritious, and what is almost a paradox, at the same time, lazy. Though there are many spacious places in Lapland, sufficiently fertile, they will leave them uncultivated, from mere idleness. Thus they pass their lives, chusing to overcome the want of convenient sustenance by patience, rather than by labour. Neither do they like to bestow much pains in dressing their food, nor do they ever go a hunting, or fishing, unless necessity compels them. No sooner have they dined, but they lay down to sleep. This indolence of disposition, may probably give rise to another bad quality they possess, that is, of neglecting and ill-treating their parents when old and sick. They are also, says Wexovius, (in his description of Sweden, a man who lived among them,) addicted to lasciviousness, though they abominate and punish adultery. Men and women without the least distinction of age or sex, live and lie promiscuously in the same hut. Clandestine cohabitations, says Lundius, are very frequent among them, especially among the men and maid-servants, without the least danger of bastardy, they being naturally of a barren constitution. Indeed the whole country of Lapland is not computed to contain more than 60,000 inhabitants. The Danish Laplanders, says the French traveller I have mentioned, are stupid, brutal and lascivious, especially the women, who will prostitute themselves to all comers, if they can do it unknown to their husbands. The Swedish Laplanders have two
other

other bad qualites, that of drunkenness, and swearing: in times of the first, they are sure to quarrel and often cut one anothers faces with knives; and in their oaths, they make use of the most dreadful imprecations. He who swears, will frequently strip himself naked to his waist, and thus solemnly devote himself, his wife, children and rein-deer, to the devil. They take it for granted, that if the swearer is innocent, no harm will be the consequence of this oath; but if otherwise, some great misfortune will attend him. If the whole family be innocent, they will all escape without harm. Their melancholic habit renders them very subject to frightful dreams and apparitions, which they consider as infallible presages by their genius, of what is to befall them. Thus they are frequently seen lying upon the ground asleep, and some singing loudly, others howling and making a hideous noise, like wolves.

After exhibiting their ill-qualities, it is but justice I should say something of their good ones. They are in the first place strict observers of conjugal fidelity. Thefts are never known among them, every one enjoying his own in quiet, without the least danger of being robbed: though they will over-reach one another in their dealings, they abhor the very thought of stealing. Foreign merchants trading in those parts may, and often do, leave their property in the open air, covered only from the snow and bad weather, and travel to a great distance to buy up more commodities, without

without the least danger of losing it. And indeed, in a country without villages, inclosures or fixed habitations, without such an honest disposition in the people, they could not trade there at all. The Laplanders also are very charitable to the poor, a character almost incompatible with avarice, but they are so; and, will frequently provide them lodgings and sustenance for months together. They are very ready to assist the poor with their own rein-deer, either by giving them one, or lending them more than one, nay two, three, ten or twenty, for a whole summer. They are also very obliging and hospitable to strangers, receiving them with great kindness, and being ready to do them all the good offices in their power.

On the whole, however, this nation compared with other northern countries, is barbarous and unpolished, but they are naturally a cleanly people, washing their hands and faces many times a day. Neither do they want ingenuity, making all their tools and household furniture themselves. They make also their own clothes and shoes, and all their instruments of hunting, fowling and fishing, and many things they make for foreign trade. They have a genius likewise for singing, and have generally a clear and harmonious voice.

C H A P. IV.

Of their Houses and Habits.

I N former ages the Laplanders did not inhabit any houses, but dwelt about in tents and huts, erected in places, where conveniency of pasturage or fishing led them ; but, this custom of wandering from place to place was abolished by an edict of Charles IX. in 1602, the words of which run thus. “ We ordain
“ that in every Lapmark” (that is province of Lapland,) “ a certain register be made of all the fens,
“ lakes and rivers, as likewise of the names and
“ numbers of all those, who hitherto have enjoyed
“ the benefit of them. Secondly, that an exact account be stated, betwixt the number of families and
“ that of the rivers and lakes, in order to make such
“ an equitable division among them, that each family
“ may not possess any more rivers and lakes, than are
“ requisite for it’s maintenance. Every Lapmark being thus divided, honest and just men are to be appointed, who, without favour or affection, shall assign to each family it’s due proportion ; after which
“ time, it shall not be lawful for any Laplander to
“ wander

“wander at his own discretion, throughout the whole
“Lapmark, as has been the custom hitherto.”

Since the time of this edict, each family has been confined to it's own allotment, it not being lawful for one to invade, or encroach upon, the property of another. Though their former custom of wandering from Lapmark to Lapmark was thus put a stop to, yet, their habitations are by no means settled, but they wander about within certain districts, as convenience induces them; indeed, the necessity of getting their livelihood, which depends on rein-deer, fish and wild animals, obliges them to seek out for such places as will furnish their rein-deer with pasturage, and their families with fish and game. This change of habitation, must not be supposed to be so total, as that they leave, and never return to, their former ones; but they rather take a regular round, within the space of a year, through all the parts of their allotment. This is the custom of those Laplanders who live among the mountains, but those who take up their residence in the woods, return frequently to their dwellings in the course of a year. Such as accustom themselves to fishing, are careful to dwell always near their lakes or rivers in spawning time, and those who abound in rein-deer, remove in the winter to the woods, and in the summer to the mountains of Norway. When they travel thus, from place to place, they are not guided by the track of any high road, their being no such thing in Lapland, not even
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in the summer; but, they know how notwithstanding to find out their huts, though at ever so great a distance, as they will find out a bear or other wild beast when they once discover his track. In the winter-time they perform these circuits in their sledges, of which I shall speak, by and by; in the summer they travel on foot, and carry their utensils in paniers, upon their rein-deer. These paniers are made of thin broad laths of flexible fir, such as the Dutch commonly make boxes of in the nature of band-boxes, the top of which is enclosed with lattice-work of birch twigs, which opens occasionally, and the bottom is covered with bark or skins. These are hung over the back of the animal, by thongs, the bottom to the side of the beast, and the top outwards, a rein-deer thus loaded, will carry about-160lb. weight. Thus they not only remove their utensils, but their household furniture, and also their children, that are not able to walk, whom they hang on the sides of the rein-deer, in their cradles. When they are thus removing their quarters, they proceed generally in the following order. In the front, walks the master of the family, followed by several rein-deer so laden, then his wife, followed by other rein-deer, next, the remainder of the beasts, driven gently along in one herd by their children and servants, and the cavalcade closed with him who has charge of the magical drum, of which I shall give the reader a particular description. The rein-deer thus laden, follow one another, the one behind be-

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ing tied to the panier of the one before, and the foremost led by the master.

The mountain Laplanders build their huts but slightly, because they return but once a year; and, on quitting the place they destroy them; but other Laplanders, make theirs more durable, as they leave them standing. They first erect them in the following manner. They fix four posts at as many corners, on the tops of which they place three cross-beams, so that there shall be one on each side, and one behind, but none across the tops of the two foremost poles. On these cross-beams they set up six long poles or rafters, leaning with their tops against each other, to form an angular roof, which they cover with a thick woollen cloth, called by them *Waldmer*, but the more opulent cover this again with linen.

The wood Laplanders make their huts either of boards, or six posts meeting at the top in the form of a cone, the bottom of which is a sexagon, covered with branches of fir, the bark of fir or turf. To this hut they have a door before and behind; the fore-door is the common entrance, but the back-door is sacred to the men, through this they bring in the provision of the day, which they catch in hunting, and here they perform their sacrifices to their God *Thor*. The women are forbidden to go out through this door, because the men, who always pass this way, when they go out hunting

ing, consider it as an ill-omen to meet a woman at such times. These houses or huts are not divided by partitions, but the several chambers are distinguished by logs or pieces of wood laid on the ground, and the whole compass of the hut is so contrived, that the hearth of stone can be placed in the center. The smoke rises through the top, which is open. In these huts sleep the whole family, the master with his wife and daughters on one side the fire-place; his sons, and the men and maid-servants, on the other. A hut in Danish Lapland, has also no light but what enters by a hole in the top. None of these northern nations make use of beds. The whole family, master, mistress, children, men and maids lie down all together, very familiarly, on bear skins, spread in the middle of the room, and when they rise in the morning, the skins are taken up and laid by till they are wanted again at night, for the same occasion.

The floor is covered with branches of birch-trees to keep them from wet, over which are spread skins of rein-deer, which serve both for beds and chairs. These are their dwelling-places, in which two superstitious ceremonies are observed, viz. No one in walking up and down the hut, must follow him who is going out, but must keep his turn between the fire and those who sit about it, and no woman in crossing the hut must pass with her feet over the legs of a man, they considering it as ominous.

Besides these huts, they have store-houses, where they keep their flesh, fish and other provisions; these are erected with wood on the trunk of a tree, after all the branches are cut off, not unlike our pidgeon houses, built upon posts, so that they are about nine or ten feet from the ground; the door is at the bottom like a trap-door, to which they have access, by steps cut out in the trunk of the tree, like a ladder. These lofty store-houses are designed to secure their provisions from wild beasts, and to prevent their climbing, the steps are constantly greased.

The men in the summer wear brogues reaching down to their feet, close to their body, over which they have a coat or loose garment, reaching to the middle of the leg, and tied round the waist with a girdle. They wear no linen, their clothes being made of a light-grey coarse woollen cloth, called *Waldmar*. But the richer sort of people, wear better cloth of different colours, green, blue and red. Black they never wear. Even the better sort of people make use of coarse woollen when at home, and employed in daily work. The girdle is generally leather, studded with tin, and a tin buckle; the more opulent decorate theirs with silver studs, which resemble a semicircular button. At the girdle hangs a knife in a sheath, with a square pouch, rather longer than broad, with a purse, and a case with needles and thread. The knives are brought from Norway, and the sheath, which is made of rein-deer

deer skin, is sewed together with tin-wire thread, and embroidered with the same, and at the end of which hang several rings. The pouch is also made of reindeer skin, the hairy side outwards; over which is another skin of the same size, and this again they cover with red, green or blue cloth, ornamented with tin-wire thread. In this pouch they keep a crystal-stone, with which they strike fire, a steel with some brimstone, some tobacco, and other odd things. Their purse is of the same leather, shaped like a pear, here they keep their money and things of value; at the end of it hang abundance of rings. Their needle-cases are also decorated in the same manner. Besides these, they wear abundance of brass chains and rings on the girdle, as well as most other parts of the body. The pouch hangs down before, below the girdle, the rest on both sides. On their heads they wear a cap, which the better sort cover with some skin. In shape, they resemble our night-caps, are made of some coloured cloth, or of hare-fur, twisted and knit like our stockings, sometimes they are made of the *Loom-bird* skin, with the feathers on. (In Danish Lapland, this cap resembles a seaman's bonnet, but made of rein-deer skin, with the hair outwards, and bordered with white or grey fox-skin.) They have also a method of fitting the whole bird with his head and wings to their heads, which is not unbecoming. They wear gloves like ours; their shoes are of a peculiar make, made of rein-deer skin, with the hair on and all of one piece, except that they

are sewed together at the bottom, on which they tread; so that the hair of the one part lies forwards, that of the other, backwards; this is contrived to prevent their slipping. They put their feet into a hole in the top, the toe is pointed and bends upwards, and the seams are strengthened with some narrow pieces of red cloth. They wear them on their bare-feet, and tie them on with leather strings, wound three or four times round their ancles. That they may fit close to the feet, they stuff them with hay.

When the gnats are troublesome, they wear leather garments, and in the winter, the men wear both coats and breeches of rough rein-deer skin, called *mudd*. They have boots, gloves and caps of the same, and their caps at this time of year, cover all the head like a hood, reaching down round the shoulders, and having only a hole before just big enough to look through.

The women in summer-time wear long coats, which cover their breasts, arms and whole body, being laid in pleats from the middle downwards. These they call *volpi*, and are worn over their bare skins, having no linen. The women also wear girdles, but broader than the mens, and instead of studs, ornamented with plates a finger's length and more, on which are engraved birds, flowers and the like; these are fastened upon leather, so close to each other, that the whole girdle seems to be but one piece of tin. The richer sort make these of silver,

silver. From this girdle hang abundance of brass chains, and on one of them a knife and sheath, on another a pouch, on another a needle-case, and on all a great many brass rings, and all hung before, to the weight of 20 lbs. and more. But this weight they disregard, as they like the jingling it makes, and think it adds to their beauty.

They wear also a kind of tippet, made of coloured cloth, which surrounds the neck about a hand's breadth, and coming down on both sides below the breasts, ends in a narrow point. This they adorn with many studs upon the breast, and sometimes about the neck, engraved with all sorts of figures, and with small chains hanging on them. On their heads they wear a kind of round red cap or bonnet, flat on the top; on their legs, stockings that reach only just below the ankle, and on their feet, shoes like the men. In the winter, their garments are like those of the men, both sexes wearing breeches in cold weather. Women unmarried or married wear the same habits. At night they cover themselves all over with woollen blankets or rugs, to defend themselves from the gnats, which in summer are very troublesome, and to remove the inconvenience of their weight, they suspend them at some distance from their bodies, by strings fastened to the top of their huts. Under these coverlids, upon one or two rein-deer skins they lie quite naked, both in summer and winter.

Women's cloaths in Danish Lapland, are made either of coarse cloth, or rein-deer skins with the hair outwards. Their stockings are of the same, their shoes of fish-skin, with the scales on, and resemble the wooden shoes in France, having nothing to fasten them on. Their coifs are like those of the Norwegian women. Their hair is twisted up into two braids or tresses, one of which hangs down on one shoulder, and one on the other. Their coif is made of coarse canvas, and all their linen is of the same kind; some of them wear a ruff eight fingers broad, which they tie behind them as gypsies do. In Muscovy Lapland, the women embroider their own and their husband's clothes on the edges with tinsel thread, which they draw between their teeth, as fine as wire-drawers do their threads of gold and silver with a drawing-iron.

C H A P. V.

Of their Magical Arts and Ceremonies.

THERE is scarce a country under the sun, where the name of Lapland has reached, but what has heard of their magic, which is not yet quite abolished among them. These countries, says Olaus Magnus, speaking

speaking of Finland and Lapland, (but who was a very credulous man,) were in the time of paganism, so well instructed in sorcery, as if they had been disciples of Zoroaster, the Persian. They are such prodigious sorcerers, says Peter Claudi, writing of the Norwegian Laplanders of later times, that I much question whether they ever could, or can now, be matched in this art, by any upon earth. At present, however, they do not practise it so frequently, nor so publicly as they did in former times, the king of Sweden having put a stop to it by severe laws. The reason the people give for using it, is to defend themselves against the evil designs of their countrymen, for which reason parents instruct their children in the art, and when they die, bequeath to them as part of their inheritance, such spirits and dæmons as they have found serviceable to themselves. Were I to mention the many wonderful stories and miracles, which many respectable writers have said they have wrought, the reader would only laugh at me, for magic in this enlightened age, is wholly exploded. But, according to the opinion of Laplanders, certain families have their own dæmons, not only differing from the familiar spirits of others, but also quite contrary and opposite to them, that is, spirits belonging to them, hostile to those of others, and securing them against the dæmons of other families. Some Laplanders are weak enough to believe, that they are possessed by a dæmon from their very infancy, and some from the time of manhood. Whilst
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he was busy in the woods, a Laplander will tell you, a spirit appeared to him and offered him assistance on certain conditions, which he accepted. This settled, the dæmon taught him a certain song, which he is obliged to keep in constant remembrance. These spirits, say they, appear under different shapes, some like fishes, some birds, others like a serpent or dragon, others in the shape of pigmies, about three feet high. No sooner are they seized, as they suppose by the genius, but they appear like madmen, bereaved of reason. This continues for six months, during which time, they do not suffer any of their family or relations to come near them; but, range about the woods and other solitary places, melancholy and thoughtful, scarce taking any food; which renders them extremely weak. If you ask their children where, or how, they receive their sustenance, they will tell you, from their genii,

In every house in Danish Lapland, there is a large black cat, which is highly respected by them. The Laplanders talk to it, as if it was a rational creature, and go out of their huts every night with it to consult it alone, and it will follow them like a dog, either a fishing or hunting. Though this animal looks like a cat, I should have believed it, says the French gentleman, (whom I have mentioned,) had I had but a little more superstition, to have been a familiar spirit ministering to them.

Whenever

Whenever a Laplander, says Lundius, has occasion for his familiar spirit, he calls to him and makes him come, by merely singing the song he taught him at the first interview, by which means, he has him at his service whenever he pleases; but they never appear to the women, or enter into *their* service. To exercise their forceries, they have recourse to certain instruments, a drum, knots, darts, spells and the like. The magical drum, called by the natives *Quobdas* or *Rannus*, is made out of the hollow trunk of a pine, fir or birch-tree, growing in certain particular places, and turning according to the course of the sun. It is made out of the root, cleft asunder, and hollowed out on one side, over which they stretch a skin, the other side is convex, with a handle raised by notching the wood deep on each side of it. They resemble our kettle-drums, but are of an oval form. On the skin which covers this drum they draw in red paint, made of the bark of an alder-tree, boiled and beaten, various figures of their own Gods, as well as of Jesus Christ, the apostles, sun, moon, stars, birds and rivers. Whenever they are disposed to beat this drum, (which they often do, with a short piece of rein-deers horn, the end of which branches out like the capital Y; they place a large brass ring with several small ones strung on it, on a figure drawn for the sun, in the centre of the skin that covers this drum, which when beaten, dances over these figures, and according to it's progress, the forcerer prognosticates. The Finlanders, bordering upon Norway, and subject

subject to the crown of Denmark, use these drums likewise. They are considered as sacred things, are always carefully wrapped up, and never suffered to be touched by marriageable women. If a family drum is to be removed from one part of the country to another, it is either carried last of all and by the hands of a man, or else must be brought, by a quite different road, or some untrod way, lest if any one, but more especially a woman should pass the same way after it, it might endanger her health, if not her life. Should it so happen, says Wormius, that a woman is obliged to travel the same way, through which the drum has been carried before, she presents a brass ring for the use of the drum, to break the enchantment.

Now these superstitious people weakly imagine they can effect four things by the help of this drum, viz. to learn what is passing in distant places, though never so remote; to know the good and bad success of any undertaking; what issue any distemper is likely to have; to cure diseases, and to know what sort of sacrifice their Gods are best pleased with. The drummers are generally men who are bred to the profession, live by it, and those who wish to consult them, pay in proportion to the enquiries they make. He who beats the drum kneels down, as do all the persons present, and sings a song with a loud voice. After he has done beating it, he falls down, with his face on the ground, and the drum over his head, as if in a trance,
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the men and women present, continue their singing without intermission, till the drum-beater is awakened from his trance, to put him in mind of what is desired to be known, and take singular care that no fly or insect incommodes him; for they imagine, if he was either disturbed, or they were to discontinue singing, he never would come to life again. When the man awakes from his trance, in which he is sometimes many hours, and during which time they conceive his soul to have left his body, he tells what he has been able to learn, by help of his drum.

Another instrument of their magic is a cord with knots, which they use, to raise a wind. And northern masters of vessels are such dupes to the arts of these impostors, as to buy these cords, in order to procure the gale they have occasion for. Of three knots tied in this cord, by loosening the first, they are to have a tolerable fair wind, at untying the second, a very fresh gale, but by loosening the third, they are to have very tempestuous weather; this art of magic is most practised by those Laplanders subject to the crown of Norway, and who live upon that coast. The mariners of those seas, are also weak enough to suppose, that these magicians can stop a ship in full sail, let the wind blow never so strong; and that there is no remedy against this enchantment, but by smearing the masts and doors of the vessel with the menstrual blood of virgins, which was the opinion of Pliny, (*Lib. 28. c. 7.*) I am very
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apt to believe, says he, what is related of the menstrual blood, *viz.* that it destroys all magical arts, if smeared only on the posts of the doors.

The French traveller whom I have already mentioned, gives us the following relation of this magical process, but as his account is wonderful, and not accompanied with his name, we must leave the credit of it to our readers.

We were becalmed on the Finland coast; some of our crew were so superstitious as to give credit to the common opinion, that the inhabitants of the country under the artic-polar circle, as well as those that dwelt on the coasts of the sea of Finland, are wind-merchants, and can raise and sell a gale when they please. It is certain, they are almost all of them wizards, and as children of the prince of the air, pretend to dispose of the wind, as their proper merchandize. We were weary of lying upon that coast, and this led us to try means to get off, however impossible these means might seem to be. The captain of our ship was for trading with the wizards, accordingly he sent his long-boat ashore, with his mate, to trade with some of these men, and purchase a wind, a commodity we then stood much in need of. Though I believed nothing of the matter, I had the curiosity to accompany him. We landed at the first village we came to, and applied ourselves to the chief necromancer, told him what we wanted, and asked,

asked, if he could furnish us with a wind that would last till we reached Mourmanskimre. The conjuror gravely replied, No; and told us his power extended no farther than the promontory of Rouxella. It being a great way to that place, we thought if we got there, we might easily make the north-cape, of course requested him to go on board with us, and make his bargain with the captain. The wizard consented, took three of his comrades with him, leaped into a small fishing-boat, and accompanied us to the ship. The price was soon agreed on, (ten *Kronen*, about 35 or 36 shillings English, and a pound of tobacco,) for which the wizard was to furnish us with a fair wind to Rouxella. The money being paid, he tied a woollen-rag to the corner of our fore-mast. It was about half a yard long, and a nail in breadth, with three knots in it. This was all the captain had for his ten *Kronen*. When the necromancer had done this feat, he returned on shore with his companions. The captain, agreeable to the instructions he had received from the conjuror, untied the first knot in the rag, and it so happened, that the wind immediately blew west, south-west, a brisk gale, and carried us thirty leagues beyond Maelstroom, without giving our captain any occasion to untie the second knot, and this accident confirmed our crew in their diabolical superstition. This Maelstroom is an eddy or whirl-pool in the Norwegian sea, in which many vessels that approach too near it, have perished, (of which we shall speak more in our account of Norway.)

Norway.) The wind beginning to shift a little, and inclining to the north, our captain untied a second knot, which kept it in it's old corner till we made the promontory of Rouxella. When we had passed it, the needle of our compass turned back half an inch, which led some to fancy there was load-stone in the mountain, and had we not had a very dexterous pilot, we should certainly have lost our course. We were two days and two nights in this dangerous situation, having nothing to depend upon but our pilot's experience. On the third day, being far distant from the mountains of Rouxella, the needle of our compass pointed again to it's center, from which we concluded that we drew near the north-cape, where the wind failing us, our captain untied the third knot, at which there arose a north north-east wind, so violent, that we thought the heavens would fall on us, and that God was going justly to punish us for not relying on his providence, but dealing with infernal artists. We could bear no sail during the tempest. Our ship drove at the mercy of the winds and waves, and we expected every instant to go to the bottom. Every one fell on his knees and begged God's pardon. I own, I never was so much afraid in all my life, and I believe the whole crew were in equal consternation, when by good-luck, or through Divine mercy, the extraordinary force and agitation of the waves prevented our striking, and drove us a musket-shot off the rocks, for we had been driven very near the shore. On the fourth day the
wind

wind was laid, and, being pretty fair, we, in two days after, put into port.

A third instrument of their magic, is a leaden dart, about four inches long, which they suppose the magician can send forth to a great distance, to take revenge of their enemies, who are thereupon seized with a cancerous tumour in the legs or arms, so as to destroy them in three days.

They have a variety of other magical contrivances to bring about certain purposes, which it would tire the readers patience to relate. The magic cord indeed, to procure favourable winds, is a very common traffic on the banks of the red sea, and is managed with great address on the part of the magician, who thus keeps up the price of his knotted Talisman.

C H A P. VI.

Of the Diet of the Lapland Nation, and their Manner of Catching their Food, &c.

THE general diet of the people is not the same all over Lapland; for, as the Laplanders are divided into high-land and wood-land, so there is a
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remarkable difference in their food. The Lapland mountainers or *Fiäl-Lappais*, says Samuel Rheen, live upon their cattle, and, not being accustomed to fishing, they live upon flesh, cheese and milk, all of which their rein-deer supply them with; besides which, they frequently, about midsummer, purchase sheep, goats and oxen, from Norway, which they milk in the summer and kill in autumn. Their food then in the spring is chiefly cheese and dried fish; in the winter, scarce any thing but the flesh of rein-deer boiled: Rein-deer venison is very good food, and the fat and marrow, a delicacy, as with us. They eat also the blood of the rein-deer, boiled with water to the consistence of a poultrice.

The wood Laplanders, or *Gräan-Lappars*, as they are called, feed partly upon fish, and partly upon wild-fowl and wild-beasts, which they catch in the forests. Among all the wild-beasts, bears flesh is most in esteem, and their greatest delicacy. They have also certain sauces made of black-berries, strawberries, a kind of mulberries, and the like, of the wild angelica, and the inner rind of the pine-tree. This is all the Laplanders food; for bread and salt are things known only to few. As they neither sow nor reap, they have no flour; what they have, is from Norway. Instead of flour, they use dried fish, which they grind to powder. Instead of salt, they season their food with the inner rind of the pine-tree, which they slice into thin

thin skins, no thicker than parchment, dry in the sun, then cut it into small pieces, put it up close in boxes made of bark, bury it in the sands for 24 hours, kindling a good fire over the hole, which turns it red, and makes it very palatable. As a relick of popery, they abstain from flesh every friday, eating fish, milk or cheese. They boil their meat fresh, just enough to heat it through, in order to preserve the gravy, and make, as they think, their broth the better. They frequently boil fish and flesh in the same kettle, but their flesh dried in the sun or air, they eat without further dressing; boiling only the bones, for the sake of the marrow.

Their drink is commonly water, which to prevent it's freezing, they keep in a kettle hanging over the fire; but, they occasionally drink the water in which their fish or flesh has been boiled, and sometimes whey. Ale and beer used among other northern nations is unknown to them, being destitute both of barley and hops. But when they make merry, or drink for pleasure, French brandy is their liquor, and nothing will so soon win their hearts as a present of it. To allay the heat in the mouth occasioned by the brandy, they use a juice of berries, which they preserve against the winter. The same French gentleman I have mentioned, tells us, that the Laplanders of Denmark, have a sour liquor, which they drink with greater gout than either beer or brandy, and it is made by an infusion of

juniper-berries, and a grain like lentils, both which grow there in plenty. They make a brandy of the same grain, and it has the same effect as that drawn from the grape. Though it is as strong as French wine, this traveller says, they drink it as common drink, among the Swedish Laplanders. The use of tobacco is much in fashion, which they purchase from Norway, and of which, they make snuff. Indeed these northern nations, where bread and salt is so scarce, have so particular an inclination for tobacco, that it is almost fatal to them.

In the winter, they eat within their huts, in the summer, on the grass, without them. They sit or lye down in a circle, without any ceremony or precedence, every one taking his place, where he lights first, and without either bench or stool, but merely on a skin, with their legs under them. In this circle they draw a piece of board, or stump of a tree before them by way of table. Their meat when taken out of the kettle, is laid on a piece of woollen cloth, (for plates or dishes they have none,) and in better houses upon linen. Any liquid thing, they put upon a wooden tray. They take up their meat with their hands, and for want of plates, put it on their gloves or caps. Their drink is taken up in a wooden ladle, which serves them for a cup. They are great eaters when they have any thing to eat, at other times, can fast as well as those who have none; are never sparing of their food, but
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will eat day and night while it lasts, though their general meals are but twice a day, morning and evening. There are two things they never omit at meals, one is to say grace after them ; and next following the grace, to exhort one another to mutual faith and charity, giving each other the hand as a pledge of that reciprocal attachment, which ought to subsist between persons of the same family. Whilst grace is said, they lift up their hands by way of acknowledgment, and the words are to this purpose. " Good God, be praised for this " meat, and grant that what we have now eaten, may " conduce to the strengthening of our bodies !"

Having shewn what the Laplanders live on, let us next see how they procure their food. This is by hunting, the chief employment of the men. There are certain days of the year, which they consider as ominous, such as St. Catherine's, St. Mark's, and St. Clement's, on these they never hunt, lest their bows should break, and they should have ill-success all the year after. Besides, they never attempt to hunt, till they have consulted their drum ; and, if they meet a woman in their way, they have small hopes of success. It is for this reason, as I observed, that the women are never suffered to go out of their huts at the same door, with the men. They eat but little before they go abroad, in hopes of returning soon, and seldom take any food with them but a little rein-deer marrow, which they

conceive strengthens their legs: if they are not successful, they fast the whole day.

In summer-time they hunt on foot with dogs, which are of a very good sort, both for scent and attack, and to make them fiercer, they keep them always tied up: but in winter, they track the wild-beasts in the snow, and follow the track, with long wooden scates on their feet, which I shall presently describe. Small beasts they kill with bows and arrows, the larger ones, with spears and fire-arms. Ermines and beavers are caught in traps, as we catch mice; and squirrels they kill with blunt darts, that their skins may not be injured; indeed they are careful, with pointed darts not to strike the animal in a part that will injure the skin, and they are the best marksmen in the world. Hares are caught in snares, and whoever finds one snared, will always restore it to the right owner. The rein-deer is killed at rutting time; by tying a doe to a tree, the bucks will soon come about her, and when they are within gunshot, they fire at them, but in the spring they soon overtake them, with their scates.

Bear-hunting I shall treat of more particularly, as it is attended with more than ordinary, superstition. The first step they take is, to trace out the bear's den, by their track in the snow, and he who finds it is said to have *circumvented* him, and has the chief management of the hunt. When a den is discovered, they
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joyfully invite their relations and friends to the sport, with the same ceremony as we invite our friends to a feast, bear's-flesh being their greatest dainty. This is about March or April, when the snow is deepest, and they can best make use of their scates. When their friends are assembled, they fix upon a drummer, who is to consult his drum, whether they shall be able to kill the bear or not. Encouraged with the hope of success, they march in good order to the forest; he who traced the bear being at the head of them with a spear: next to him walks the drummer, and after him, he who is to make the first attack, and so on, according to the office they are to be employed in; one to kill the bear, one to boil the flesh, another to divide it, and another to fetch water and wood; and, they are very particular not to encroach upon one another's office. When they reach the bear's den, they fall on courageously with spears, and fire-arms, till they have killed him; this done, they sing a song in token of their victory. They have peculiar songs for this purpose; that which they sing on killing him runs thus, *Kittulis pourra, Kittulis iiskada, soubbi jalla Zaiiti*, which is, "thanking the bear for coming there, and that he did not hurt their persons nor break their spears in killing him." After they have proclaimed their victory, they drag the bear out, beating him with rods and small sticks. They then put him on a sledge and draw him home, where they mean to boil him, singing all the way, *Ii Paba talki oggio, ii-paba talki Pharonis*; that is, "praying

ing the bear, not to raise tempests, or do any harm to his murderers." The rein-deer that draws the bear, is not to be used any more that year. As they approach their hut they are met by their wives, whom in a song they request to chew some bark of an elder-tree, and spit it in their faces, in order to give them the appearance of having lost blood in the encounter, for the elder-bark chewed, is of a red-colour. As each enters the back-door, his wife spits in his face. They are no sooner entered, than the women sing *Kittulis pourra toukoris*, i. e. "Thanks to you dear husband." They then proceed to flea and boil the bear, and feast upon it; after which the men retire to a hut erected for themselves, it being forbidden, for any one present at a bear-hunt, to cohabit with their wives for the next three days. No woman enters the huts where they boil the bear. The skin is the property of the man who traced the animal, and the flesh, after they have eaten their fill, is divided among them, certain parts to certain men. Two are deputed to carry the womens share to their hut, singing as they go, *Olmai potti Swerigifandi, Polandi, Engelandi, Frankichis*, intimating, that they came from foreign parts with the present from Sweden, Poland, England and France. The women go out to meet them, singing *Olmai potti Swerigifandi, Polandi, Engelandi, Frankichis, kalka kaubsis laigit touti tiadnat*, i. e. "You men who are come from Sweden, Poland, England and France, we will tie red-strings round your legs," which they accordingly do. All this

over

over, he who had the skin for his share, hangs it on a pole for the women to shoot at with darts, blind-folded, singing at the same time, and she who first hits the skin bears the bell, her husband being supposed to be the man that shall kill the next bear. The women then work tin-wire crosses or pieces of cloth, and these the hunters wear about their necks, for three days. To conclude the whole, when the men after the three days, return to their huts and wives, each takes hold of a chain that suspends the kettle, and after they have danced round the fire three times, they run out at the common door, the women singing and throwing ashes upon them as they go. Done as supposed as an expiation to cleanse them, they being thought, till after this ceremony, unclean and not fit to cohabit with their wives.

It being considered as the greatest piece of bravery in a Laplander to kill a bear, such as have, adorn their caps with as many tin-wire laces as they have killed bears.

Birds they kill with snares and fire-arms, and as often as they kill one with a gun, they pull out two of the largest feathers from the left wing, and throw it down at the place where the bird was shot, to appease the anger of the gods of the forest.

It is evident from what has been said, that the Laplanders must use several sorts of weapons in hunting. The first are their bows, which are about three yards long, made with birch-wood lined with a slip of pine, as giving a greater elasticity to them, glued in by glue made of the skins of pearch boiled. These bows they draw by the mere strength of their arm, but they have cross-bows made of steel, the string of which they draw by an iron hook fastened to their girdle, setting the foot within a ring fastened to the head of the bow, so that they have the whole power of the body to draw the string to the nut, which holds it. Their arrows are of two sorts, one pointed with iron or horn, and the other blunt, to kill an animal without wounding the skin. Their guns and cross-bows they have from Suedertramden, a town of Helfingerland, famous for armourers and gun-smiths, from whence also they are supplied with gun-powder and lead for shot. The mountainers sometimes get their guns from Norway, and will give from eight to ten crowns for a good one.

I mentioned above, that the Laplanders pursued wild-beasts over the snow by means of long wooden scates. These are long slips of wood eight or nine feet in length, and about twice as broad as the foot. One skate is generally a foot longer than the other. The bottom is covered with rein-deer skin with the hair on, the grain of which turns backwards, in order to prevent

vent their slipping back. These are fastened to the feet by withs that govern the foot, and the withs tied round the leg. With these scates, by the help of a stick, with a round piece of wood at the bottom, to prevent it's entering the snow, will they drive themselves along so incredibly swift, as to overtake the fleetest rein-deer; and, what is astonishing, they will, by writhing and twisting their bodies, ascend by windings the highest mountains, and descend from the tops again without any danger of falling, which seems next to an impossibility. In climbing the rocks, the hair of the skins with which the scates are covered, prevents their going backward, and when they descend, their motion is as swift as the wind. Some use these scates better than others, but those who are masters of the art of scating, will travel 50 miles in a day, and after drinking about a glass of wine, will appear as fresh and hearty as if they had never stirred out. The Swedes call this way of sliding, *Skriidabini*.

C H A P. VII.

Of their Employment.

THE chief employment of the men, as I have observed, is hunting; but, they have other business, in providing the necessaries of life. Among these, cookery claims the first place, for all their food is procured and dressed by the men, so that the women never interfere in the kitchen, unless the men are absent. The Laplanders are also their own boat-builders, which are made of deal, fastened or sewed together with twigs, and calked with moss. They are made about six yards long, and about one and a half broad, and are rowed with two or four oars, and are so light, that one man can carry them. In these they will venture upon the most rapid rivers, generally naked in summer-time, to be ready for swimming in case of oversetting, and though they are timorous in other respects, when they are going to some great fair, or solemn meeting, they will in these boats pass cataracts or water-falls, of half a league long betwixt the rocks, without any sign of fear, alleging, that they are conducted on by their genii.

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They make also their own sledges, which resemble a boat cut in half, boarded up at the section. These are round at the bottom, so as to roll from side to side, the fore-part is turned upwards, to prevent any interruption in passing the snow, and the top covered before about a yard in length with seal-skin, stretched over hoops to keep out the snow, under which they stuff moss or hay to warm their feet, leaning with their back against the upright piece at the other end. They are generally made about two yards long, and just broad and capacious enough to hold one person.

The men are also dexterous in making boxes and large chests, which they inlay with bone. They are also so clever at basket-making, that no other nation can come up to them. These are made of the roots of trees, steeped in hot-water, and slit in long thin pieces, so as to bend at pleasure, which they twist and entwine so close together, that they will hold water like a solid vessel. These baskets are much esteemed in Sweden, and frequently transported into foreign countries, for the goodness and beauty of their workmanship.

They make all sorts of carpenters work, and vessels hollowed out of wood, with great art, and a variety of useful things in horn and bone, carved and inlaid. They have also a method of cutting flowers, beasts, &c. in bone, by way of moulds, in which they cast tin, to wear on their girdles. Their hunting instruments

ments they ornament very curiously. All these things are made by the men, each for his own family, having received no instructions but from their parents, or what they acquire from their own ingenuity.

The employments peculiar to the women, are making cloaths and shoes for themselves and for the men, and harness for the rein-deer; and to effect this, they first make their thread of rein-deer nerves, which are beaten and prepared like flax. Some of these threads they cover with tin-wire, like our silver thread. They also spin wool for swadling cloaths, and knit their white hare's-fur into caps, which the women wear as a defence against the cold, and are softer than swans-down itself; they also weave their fillets with a shuttle. The method of drawing their tin-wire, deserves to be particularly mentioned, they having no other instrument than a piece of horn with holes in it of different sizes, through which they draw the wire with their teeth, and will draw it as small as gold-wire, but in pieces of about an ell only in length. With the thread covered with this wire, they embroider their cloaths, and those women who are most expert at this, are best esteemed. They also embroider their glove-tops, boot-tops and shoes, in so pretty a manner, and enrich their apparel with tin plates, cast in curious moulds, and such a variety of spangles, as in a sun-shiny day make a very glittering appearance. They decorate the trappings of their rein-deer in a similar manner.

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As the women take part with the men in all their journeys, and each bears her share of the toil in travelling, they wear breeches as well as the men. In summer-time they travel on foot, in winter, in such sledges as those described, which having a flat part behind, the person within leans against it with his back, and is tied close in with linen or leather-fillets, so as to leave only the upper part of their bodies at liberty. This sledge is drawn by one rein-deer, not joined to it, as we join our horses to a carriage; but, by a single rope fastened on a thick cloth round the animals neck, and passing between his fore and hind legs to the prow, or head of the sledge. He who rides, governs the beast with a single rein fixed to his head and horns, which he holds in his right-hand by a stick fastened at the end of it, and by which he can throw the rein at pleasure, either on the right-side or the left. The sledge he governs with his left-hand, for, being semicircular at bottom, it requires some care to ballance it, lest it should overset. They will thus travel, says Zeigler, 150,000 paces, or 30 German leagues in 24 hours, and the women are as expert, in conducting this machine as the men. The account of the journey made in 1653, by order of the northern company, erected at Copenhagen, by Frederic III. gives the following description of the sledges in Russian Lapland, and their manner of travelling in the winter; but, it is in my opinion too marvellous to be credited. After we had agreed with our host, says the writer, for some rein-deer

rein-deer, to carry us farther into the country, he founded a horn at the door of his hut, at which 14 or 15 rein-deer came running to him instantly, of which he chose six, for so many sledges. Being provided with a guide, when we were ready to go, our host whispered in the ears of each rein-deer certain words, which we supposed were to direct them where to go; and in an instant, they began to run with incredible swiftness over hills and valleys, continuing thus without intermission, till seven o'clock at night; when coming into a pretty large village, situate in a plain near a lake, they stopped at the fourth habitation, and all together struck with their feet against the ground. The master of the house understanding the signal, came and took us out of the sledges, and we were soon equipped with other fresh rein-deer. After the master had whispered into their ears, they ran very fast all night, without keeping any certain road, till about two or three o'clock in the afternoon, when coming to a small village on a hill, near a forest, these beasts stopped as the others did, but meeting with no inhabitants, we were obliged to bait them for an hour with the moss we could find, and refreshed ourselves with what provisions we had. This done, we were for continuing our journey, but it was not without a great deal of trouble, that our guide could make them go further, this being the place appointed by their master; which obliged him to have recourse to his wits, for he went into the adjacent wood, and returning, whispered into the
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the rein-deers ears three or four times, so that at last they went on, but not so fast as before.

The women also assist the men in fishing; for, besides angling and dragging, they kill a great deal of fish in the winter, by thrusting their nets under the ice, which they do, by making holes in it above and introducing a stick; and then by stamping upon the ice, they frighten the fish into the net.

C H A P. VIII.

Of the Amusements, Marriages, Language, &c. of the Laplanders.

THAT the Laplanders are naturally inclined to idleness, I have already shewn. Let us then see how they dispose of themselves in their idle hours. Their most general way is in visiting and talking, for as they lead a solitary life, each family living separate in it's own hut, at a considerable distance from one another, they delight much in mutual conversation.

At public meetings during their assizes and fairs, which are chiefly in the winter season, they have some sports peculiar to the men, and others for the diversion

of both sexes. The men frequently try their skill in jumping over a line tied up at certain heights, and over ditches and rivulets, and also at shooting with a bow and arrow, and wrestling; and the women as well as men, frequently play at a kind of trap-ball; cards also make a part of their amusements, and their games are those common to all Europe.

These are their sportive transactions; among their solemn ones, their marriages claim our first attention. He who intends to marry, looks out for a maid well-stocked with rein-deer; for it is the custom in Lapland, for parents to present their children, as soon as born, with one or more rein-deer, and so again when they cut their first tooth, which for ever after, with all their increase, belong not to the parents, but to those children they were given to; so that by the time a girl is 18 or 20 years old, with good luck, she will be possessed of a numerous herd. Now the more rein-deer a young woman has, the sooner may she hope for a wooer or a husband; a Laplander's attention, as in this country, being more drawn by a woman's fortune, than her person. The poorer class of people are contented to marry the daughter of a man, who lives in a convenient place for hunting and fishing.

When a Laplander has looked out for a wife, which is commonly done at their public meetings, at fairs, or when they pay their tribute to the state, he takes a journey

journey to her father, accompanied by his own father, (if alive,) if not, by two or three persons whom he thinks will be best received, and be most likely to intercede in his behalf. When they reach the end of their journey, they are all invited to come in, except the suitor, who stays without, passing his time in some trifling employ, till he is also invited in; for, without an express invitation, it is considered as rude for him to enter with the rest. After they have raised their spirits with brandy, which they bring with them, as a present, and call "the wine of good success," the young man's friends enter on their business, and the spokesman solicits the maid's father's consent, and that he may not be wanting in respect, he addresses him as if he was a prince, calling him, "Grandfire, venerable father, best and greatest of fathers," bending his knee at every word he speaks: if they were acquainted with the title of Majesty, they would give him that amongst the rest. During this application, the young woman is sent out of the way. If the young man is admitted to address his mistress, he goes immediately out of the hut to his sledge, puts on his Sunday's apparel, and she being called in, he is suffered to salute her, which is done not only by pressing their lips, but their noses together. After the salute, he presents her with some of the best dainties the country affords, which he takes out of his bosom, as a rein-deer's tongue, the flesh of a beaver and the like, which she, in the presence of others, refuses to accept; but, being secretly called out, they

are again offered, and if accepted, the suitor requests leave to sleep near her in the hut, which if granted, the marriage is as good as concluded; if she rejects his proposals, she throws the presents at his feet. But frequently, notwithstanding her and her father's consent, the marriage is deferred for a long time, sometimes two or three years; for the young man is obliged to get the consent of all her kindred and relations, which is generally not done, but by presents. In the mean time, however, he visits his intended bride occasionally, and on his way diverts himself with some amorous song, of one of which the following is a translation.

Kulnasatz, my rein-deer,
 We have a long journey to go,
 The moors are vast
 And we must haste,
 Our strength I fear
 Will fail if we're slow,
 And so,
 Our songs will do.

Kaige, the watery moor,
 Is pleasant unto me,
 Tho' long it be,
 Since it doth to my mistress lead,
 Whom I adore.
 The *Kilwa* moor
 I ne'er again will tread, Thoughts

Thoughts fill'd my mind,
Whilst I through *Kaige* past,
Swift as the wind
And my desire,
Winged with impatient fire,
My rein-deer let us haste.

So shall we quickly end our pleasing pain,
Behold my mistress there;
With decent motion walking o'er the plain,
Kulnasatz, my rein-deer;
Look yonder, where
She washes in the lake;
The waters from her purer limbs
Now clearness take.

These songs are not set to any tune, nor always sung in the same manner, but according to the taste and abilities of the singer.

Whenever they pay their mistress a visit, they carry brandy with them as a present, with tobacco and beaver's kidneys powdered, which they use as snuff. Should there afterwards arise any difference, or should the young woman's father retract his promise, he is by law, obliged to pay for all the brandy and other things presented, except that which was drank at the first meeting; and, it is but just he should, for a father will sometimes keep a suitor in suspense a whole year, in order to get from him what he can. But, should every thing succeed according to expectation, the wed-

ding-day is appointed. The day preceding it, all the young couple's relations meet at the bride's hut, where the bridegroom makes his marriage offerings, according to agreement; to the bride's father perhaps, a silver drinking-cup, a brass-kettle, with a bed and bedding: to the mother, a silver girdle, a long robe, and a tippet or collar embroidered with silver: to the brothers, sisters and other relations, silver spoons, silver plates and such like. The next day the marriage ceremony is performed at church, by the minister, and followed by a feast. The bride and bridegroom appear in their best apparel; the bride with a coronet on her head, golden chains about her neck, and rings on her fingers; the bridegroom clothed in fine cloth, with a silver girdle round his middle. The first thing the bride does is to unloosen her hair, and give the string to the maiden who is next of kin to her; they then bind her hair with a silver fillet, in imitation of a coronet. As they enter the church, the bridegroom is conducted in by the men, and before the bride, some virgins lead the way; next comes the bride, led or rather dragged along by a man and a woman, and with a melancholy countenance, as if reluctant to enter into the state of matrimony. They are married after the Lutheran ceremonial, and when she is to say *yes*, as a token of modesty and chastity, it is with so low a voice, as scarce to be heard, even by the priest. When the ceremony is over, they return to the bride's hut, where they are entertained, and where each of the
guests

guests brings his share of the provisions. If the hut will not contain the whole company, the boys and girls climb up to the top of it, and by strings let down within, with hooks at the end, draw up their proportion of the feast. When the wedding is over, the new-married man is not at liberty to remove his wife and goods immediately, but is obliged to serve his father-in-law for a whole year after; at the expiration of this time, he may, if pleases, set up for himself, when her father not only gives her the rein-deer, which he bestowed on her in her infancy, with all their increase, to the number sometimes of 100, but also all sorts of household furniture, and a number of rein-deer more: as do all the rest of her relations.

They are very ambitious of having a numerous family, but seldom have more than seven or eight children. As soon as a woman is delivered of a child, she takes a large draught of whale's-fat, which is procured from Norway, and which is as rank as train-oil; the infant is first washed with snow-water, and immediately after, when it can scarce draw breath, it is plunged up to the neck in warm water. There are women of so strong a constitution, as not to keep at home after lying-in, more than four or five days. Though the churches are very thinly scattered throughout this country, sometimes at the distance of two or three hundred miles from each other, yet the Laplanders will carry their children, when but fourteen days old, all this way to be baptized, through wide marshes, thick forests, and

across the highest mountains. In winter-time they carry them in sledges, in the summer, on a pack-saddle, over which the cradle, with a child enclosed, is hung; but, though the women are able to travel in fourteen days after delivery, they do not cohabit again with their husbands till after the end of six weeks. Their cradles are made out of one piece of wood, hollowed like a small boat, covered with leather, and lined with moss, in which the infant is tied naked; and, when they take it out, they wrap it up in soft warm skins, with the hair on. When the women travel on foot, they sling the cradle, child and all, upon their backs, like a knap-sack. Children here grow very slow, and are instructed by their parents, in all that is necessary for them to know, for there are no masters. The boys are daily taught and very early, to shoot at a mark, and when they have been any time accustomed to it, are not suffered to eat, till they have hit it. And the Laplanders are so expert at this exercise, that they will hit an object of a quarter of an inch in diameter, at a distance, as far as they can see. As a provision for the girls, their fathers give each of them, as I have before observed, a reindeer or two, at their birth, another at the first tooth they cut, and sometimes again others, at other periods. These with all their increase, is the property of the child to whom it is given, and if they are at any time exchanged for money or other things, it is laid by for the child's use, and should the parent die, guardians are appointed to look after it.

Notwith-

Notwithstanding the Laplanders undergo a great deal of hardship, yet they enjoy a great share of health. They scarce know what sickness is, nor even those epidemical distempers, which sometimes afflict whole countries. There is no such thing in Lapland, as the plague, putrid or inflammatory fevers. Nay, should infection be carried there, it would lose its virulency. The only general disorder among them is sore eyes, which is often the forerunner of blindness, attributed to their constant sitting in smoky huts. The mountaineers are often blind, owing to the continual glare of the snow on the mountain sides. They are sometimes however, afflicted with the pleurisy, inflammation of the lungs, pains in the back, and giddiness in the head; and, as they are subject to few disorders, they are strangers to physicians, and the use of those medicines with which we are acquainted, having recourse only to such remedies as old women prescribe. They live frequently to a great age, to 80, 90 and 100 years, and are able at this time of life, to traverse the highest mountains, and most impenetrable forests. So that whenever they die, it is generally more from years than distempers. When any one is dangerously ill, the drum is consulted, to know whether he will live or die. If he dies, let the disorder be what it will, the hut where the corpse lies is forsaken, till they proceed to bury it. If a poor man, the body is wrapped up in an old piece of woollen cloth; if rich, in linen, and put into a coffin made of the trunk of a tree, hollowed
out

out, by a person hired for that purpose, and who, till the corpse is buried, wears a brass-ring tied to his right-arm, as a preservative against the harm which the *manes* of the deceased might otherwise do him. Those who live at a great distance from a church, bury their dead in their sledges, in the first convenient place, and such as are less religious, put into the sledge with them, a hatchet, flint and steel, conceiving, that as they are to wander through dark places, they will have occasion for light, and also a hatchet to open themselves, through the woods, a way to heaven. But such as have been taught to believe in future judgment, bury them in, and near the churches, and so despicable do they hold the office of a grave-digger, that no Laplander, worth any thing, will undertake it. They generally employ a Swede, where they can get one, and if not, some very poor Laplander. The body of the deceased is buried, according to the rites of the Lutheran church, attended by mourners, not dressed up as in England, in all the pride of woe, but in their worst cloaths, and when the body is in the ground, his sledge and cloaths are left upon the grave, lest any infection should remain in them. The third day after the funeral, they have a feast, where the chief dish is the flesh of that very rein-deer which drew the body to it's grave, and which is killed for the purpose, and eaten in memory of the deceased, by all his kindred and relations. The bones of the rein-deer are afterwards collected, and buried in a box.

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The French writer whom I have had occasion to mention more than once, travelled from Danish Lapland, to that belonging to the crown of Russia, and he tells us, that he once was present at a funeral in Russian Lapland. When a person there dies, says he, the corpse is taken from the bear-skins on which it lies, and placed by six of his most intimate friends, in a wooden coffin, being first wrapped up in linen, his face and hands only bare. In one hand, they put a purse with money in it to pay the porter's fee, at the gate of paradise, and in the other a pass, signed by a priest, to be given to St. Peter, as a certificate, that he was a good christian, and ought to be admitted into heaven. They also put into his coffin, a barrel of brandy, and some rein-deer venison, to eat and drink on the road, having as they suppose, a long journey to take. They then place the image of St. Nicolas, instead of a crucifix, near the coffin, and at a convenient distance from it pile up some fir-tree roots, and set fire to them, weeping and howling plentifully, and throwing themselves into a thousand different postures, to shew the extravagance of their real, or affected sorrow.

This St. Nicolas, is not the one whose festival they celebrate in France, but Nicolas, one of the seven deacons, mentioned in the Acts of the Apostles. They dress his image in a pilgrim's habit, in a long robe, with a camail or bishop's ornament, hanging down over his shoulders,

shoulders, a broad girdle about his middle, and a staff in his hand.

When this noise and gesticulation is over, they march round the corpse several times in procession, asking the dead man, "Why he died? If he was angry with his wife? If he wanted any thing? If he was hungry or a-dry? If he had lost his game at hunting? If he had bad luck in fishing? If he had not cloaths to his mind?" and the like. This done, they howl again, and limp and act like so many madmen; the priest who assists at this solemnity, and the mourners every now and then, sprinkling the corpse with holy-water.

Of the moveable effects which a Laplander leaves behind him, according to the constitution of Sweden, the brother of the deceased takes two-thirds, the sister one; and, as they bury their money in the earth, to conceal it from their families, if a father dies suddenly, it is seldom found. Such rein-deer as have been presented to the children in their infancy, with all their increase, come not into the division. If they have any real estate, as grounds, lakes or hills, they are not divided among the children, but are the property of the whole family, as well brothers and sisters, as children, founded on the division of the country by Charles IX. by virtue of which each family has it's peculiar allotment of land, for which they pay an annual tribute.

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The money they have among them is chiefly rix-dollars, but they seldom take any to their principal fairs, (of which there are two every year, in each Lapmark or province of Lapland, which hold two or three weeks at a time,) but deal by barter, that is, exchanging one commodity for another, unless they wish to purchase any thing curious or rare, when it is bought with money.

I shall close this chapter with a few words on their language. There is a great similarity between the language spoken in Lapland, and that in Finland, so that there is little doubt, but that it originated in Finland, from whence the Laplanders sprung. Each province has a peculiar dialect, so that the natives of one Lapmark, will scarce understand those of another. The Lapland language, like that of other nations, has it's declensions, comparisons, conjugations, moods and tenses, and may be grammatically learnt.

The following are some Lapland Words.

Night,	<i>Ji.</i>	An Eye,	<i>Silma.</i>
A River,	<i>Jocki.</i>	A Nose,	<i>Niuna.</i>
A Lake,	<i>Jaur.</i>	A Father,	<i>Atkia.</i>
Ice,	<i>Jenga.</i>	A Mother,	<i>Am.</i>
A Mountain,	<i>Warra.</i>	A Bride,	<i>Morswi.</i>
A Forest,	<i>Medz.</i>	Heaven,	<i>Albine.</i>

Water,	<i>Kietze.</i>	A Bear,	<i>Muriet.</i>
Rain,	<i>Abbræ.</i>	A Fox,	<i>Reimmes.</i>
Snow,	<i>Mota.</i>	A Bow,	<i>Taugb.</i>
A Wolf,	<i>Seibik.</i>	An Arrow,	<i>Niela.</i>

The Laplanders have no characters of their own, but their words are written with the Roman letters, such as are used by England and other European states. Their almanacks are indeed set up in Runic characters, like those used in Sweden in former times. There are few of the natives who can read, and much fewer who can write; this not being considered as a mark of education.

C H A P. IX.

Of their Religion and Government.

THE Lapland nation (as many others before them) was, after it had continued a long time in the darkness of paganism, enlightened with christianity. They did not embrace this religion from principle and conviction, but to keep in favour with the crown of Sweden, by whom it was conquered in 1277, and

and to avoid those penalties that were inflicted on the obstinate; but it is to Gustavus Adolphus, in 1559, and to queen Christina, his daughter, who succeeding him, they owe the churches and schools that were first founded in that country. The churches, however, are but thinly scattered, scarce more than two or three in any one Lapmark or province, and in some, not more than one. Before the close of the 15th century, the Laplanders, were so far from having any books written in their own tongue, that they did not understand what letters or writing meant. But certain portions of the bible, and several religious books, are now translated into the Lapponian language, and circulated among them, and a number of ministers are appointed by Sweden, to attend their churches, and instruct the people. Nay, some of the Lapland youths have of late years applied themselves with such success, to the knowledge of literature, and the study of divinity, that they have been entrusted with the ministerial function. When the Lutheran religion took place in Sweden, it soon made it's way into Lapland, and continues there to this day; though there are some remains of popery left, such as abstaining from flesh, on certain days, signing themselves with the cross, &c. Great part of the tribute paid by the Laplanders, to the crown of Sweden, is settled upon the clergy here, and upon their families, and has made them so independent, that when they take their circuits throughout their respective districts, as they do every year, to teach and instruct those inhabitants, who are a great distance from the churches, they
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are treated with great respect, veneration, and hospitality. They are very regular and attentive to all pious exercises, and are seldom, if ever, heard to swear; but with all the pains taken with them, their ministers have not been able wholly to extirpate their ancient superstitions and their evil consequences. Thus they believe, that the world was from eternity, and will continue for ever; that, when the moon is eclipsed, evil spirits are devouring it. Some days they call black and unlucky, and others white, and the reverse. On the black days, for example, on the feasts of St. Mark, St. Catherine, St. Clement, and the first day of Christmas, they will never go a hunting, or do business of any moment, as on these days they say spirits wander about, and must be appeased by certain sacrifices. They are also great observers of omens, and make particular reflections upon what beast they meet with first in the morning. They do not give entire credit to what is taught them concerning the resurrection of the dead, the union of the soul and body, and the immortality of the soul, but they believe there remains something of us after death, but know not what it is. They also share their devotion between Christ and their fictitious Gods, whom they worship at one and the same time. Among their idol deities there are three, whom they adore with more than ordinary reverence, *Thor*, *Storjunkare*, and the *Sun*. By *Thor*, is understood, thunder, or the God of thunder, who has the disposal of man's life and death, and the command of evil spirits.

spirits. They put the rain-bow in his hand, and say it is with this he shoots the dæmons. *Storjunkare* they consider as *Thor's* vice-gerent, and attribute to him the many blessings of human life, it being their opinion, that all animals are subject to his jurisdiction. And they worship the *Sun*, as the author of procreation, and the origin of light and heat. To each of these deities they pay a peculiar worship, and offer various sacrifices. The place where they offer up their adorations to *Thor*, is generally a piece of ground consecrated for the purpose behind their huts, and within the distance of a bow-shot. Here they erect a kind of scaffold made of boards, and resting upon feet, not unlike a large table. This is the altar on which their sacred images are placed, and which they surround annually with branches of birch and pine, and strew with their boughs and leaves. To their god *Storjunkare*, they pay their worship at certain mountains, banks of rivers, or standing waters. These places of worship are held so sacred, that all women are excluded from them. The image of *Thor*, is seldom any other than the stump of a tree, shaped on the top, like the head of a man, into which they drive an iron nail, with a small piece of flint, to enable him to strike fire. Of the *Sun*, they have no peculiar image; worshipping it under that of *Thor*, but *Storjunkare* is represented by a large flint stone, about a foot high, full of holes, such as they find in or near the high-ways. Their sacrifices are wholly performed by the men, and prior to their

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offering

offering them, they always consult their drum, to know what kind will be most acceptable. Their most usual sacrifices are the buck, rein-deer, except to the Sun, which is always a young doe, though *Spirri Nils*, a native of Lapland, says, they sometimes will offer up cats, dogs, lambs and hens. Every year they make a new image of their god *Thor*, and consecrate it by anointing it with the oil and fat of the first sacrifice, and burying the body sacrificed. No sooner does a Laplander approach the sacred altar, but he makes a low reverence, bare-headed and with bended knees, places his offering on the table, and fixes the horns of the rein-deer on one side; so that the table stands on a plat surrounded with horns.

Such is the idolatry and superstitious worship of the Lapland gods, which is continued to this day among many of the natives of that country.

Next is their government. Before they were called Laplanders, that is about the year 900, they were subject to the Swedes, as at present; but were governed by a king of their own, as a tributary prince. They were not conquered by the Swedes, till the latter end of the thirteenth century, when Ladislaus, though unwilling to be at the expence of an expedition against a set of vagabond savages; yet, as he could not endure that a people, dwelling almost in the heart of his dominions should refuse obedience to his crown; he invited

vited private persons to undertake the conquest, with the prospect of great advantages. The *Bikarti*, their neighbours, engaged in it and succeeded. On this subject, I cannot pass over in silence, a plot laid by one of the *Bikarti*, for the execution of this design, as it is recorded by Buræus. “ One of these people, “ having laid a scheme to surprise some Lapland “ chiefs on the road, as they were returning home “ from *Bikarti*, (the northern parts of this country “ being destitute of inhabitants in those days,) he lay “ down in the highway, through which they were “ obliged to pass, and ordered his wife to cover him “ over with snow. As this was in the night, and the “ natives of Lapland, always walk single, one before “ the other, he rose unexpectedly upon them, and with “ his sword, put them all to death as they passed, one “ after the other. The darkness of the night, and “ their distance from each other, furthered his design, “ till the last man happening to stumble over some “ of the dead bodies, perceived his danger, and made “ a brave resistance, but the inhabitant of *Bikarti* fe- “ conded by his wife, at last overcame him and slew “ him.” The Laplanders thus bereaved of their leaders, were soon brought into subjection, by the craftiness of one man. From this time, Lapland became subject to the *Bikarti*, as tributaries to the crown of Sweden. Things continued thus till the reign of Gustavus I, who in 1518, took the reins into his own hands, and sent governors into Lapland of his own ap-
P 2 pointment,

pointment, and it continued thus till the reign of Charles IX. when the government of that country was reduced to it's present state.

The Laplanders are governed by the Swedish laws, and have now, under their king, a provincial judge, a senator of Sweden, called by them *Lagman*, and his deputy called *under-Lagman*. Next to them an interpreter of the law, and several others, whose office it is to hear and determine causes, from whom there lies an appeal to the court of Sweden. But as the capital crimes of theft, rapine, murder and adultery, are scarce known in Lapland, and no one either lends or borrows money, every one living contented on what he has, there are but few causes that give rise to those contentions which employ so many lawyers in other countries.

Whenever a judge gives sentence, either in a civil or criminal cause, it is always in presence of a priest; from an opinion, that when a priest is by, the judge will be restrained from acting unjustly.

The tribute they pay the crown of Sweden, is either the tenth part of their rein-deer, or three rix-dollars for each deer, and a pair of shoes, as carriage-money of the deer to the king's store-houses or treasury, a considerable part of which is allotted, as I observed, for the maintenance of the clergy. Besides this, they pay

pay something to the king of Denmark, and the great duke of Muscovy ; not that they are any way subject to these princes, but in return for the many advantages they receive from their territories, having liberty to hunt and fish there.

Upon the whole, the inhabitants of Lapland, though dwelling in a cold and icy region, that affords them few of those comforts and conveniences which other nations boast of, are far from unhappy, or without their blessings. Basilisks, scorpions, serpents, and such-like venomous creatures, are never heard of. Thunder and lightning seldom disturb their rest, and whenever it *does* happen, is neither violent nor of any long continuance. Earthquakes and pestilential diseases, which make such ravages in southern and eastern countries, are both unknown in Lapland.

Add to this, they dwell in their cottages, in the utmost security, free from all danger of an insulting enemy, from the dread of bombs and other murderous instruments, and from the fear of being condemned to the galleys, or being carried into slavery. Should they ever be attacked by any hostile power, (which never yet was done,) or from their situation, likely to occur ; they have this to console them, that without much trouble, they may avoid their fury ; they have nothing to do, but to pack up their furniture, cottages and all, and with their whole family, remove them on the backs

of their rein-deer, till the danger is past, to inaccessible woods, unknown to any but themselves.

In short, the serene winters, the most delightful and light, summer nights, and the pure and wholesome air, they enjoy, together with that prodigious plenty of fish, with which their rivers and lakes are stored; the vast number of wild-fowl and beasts, the produce of their woods; the pleasantness of many of their vallies, the richness of their silver, copper, and iron mines, the refreshingness of their brooks, and the murmuring noise of their water-falls, contribute to entice a considerable number of inhabitants to this remote corner of the north.

C H A P. X.

A general Account of Russian Lapland.

From TOOKE and Others.

RUSSIAN Lapland is about eight hundred miles in diameter, and yet contains no more than twelve hundred national families. The people are of a middling stature, have a flattish face, fallen cheeks, dark-grey eyes, thin beard, brown hair, are well built, straight,

straight, and of a yellowish complexion, occasioned by the weather, the smoke of their habitations, and their habitual filthiness. Their manner of life renders them hardy, agile, and supple, but, at the same time much inclined to laziness. They have plain common sense, are peaceable, obedient to their superiors, not given to theft, not fickle, chearful in company, but mistrustful, cheats in commerce, proud of their constitution and country, and have so high a notion of it and of themselves, that when removed from the place of their nativity, they usually die of the *Nostalgia*, or longing to return. Their women are short, complaisant, chaste, often well-made, and extremely nervous. It frequently happens, that a woman will faint away, or even fall into a fit of phrenzy, on a spark of fire flying towards her, an unexpected noise, or the sudden sight of an uncommon object, though in it's own nature not in the least alarming; in short, at the most trifling things imaginable. During these fits of terror, they fight with every thing that comes in their way, and when they come to themselves again, are totally ignorant of every thing that passed.

In familiar conversation, hearers often move their lips exactly as they do who are speaking.

As the consequence of a Russian Laplander is derived from his rein-deer and property; they are anxious to have large possessions, and hence it is, that their

disputes are chiefly about inheritance ; and this covetousness renders them deaf to the cries of the poor. As they dare not use a rein-deer that has once drawn a dead body to it's grave, the interment of a parent will often cause a long litigation among the children.

A Laplander often runs away to some neighbouring canton, to avoid the punishment annexed to some trifling offence, and this retreat is as important to him, as an European would think a flight to the East-Indies.

Notwithstanding the introduction of christianity into this country, the Laplanders have preserved the manners of the Nomades or shepherd people, so that they turn not their hands to husbandry. They are either fishers or hunters ; but, are often masters of large property in herds. Some will possess from 600 to 1000 rein-deer, and a great quantity of silver, in money and plate. They mark their deer on the ears, and range them into classes, so that they constantly know whether any one is strayed away, though they cannot count so great a number ; those who possess but a small stock, give each of them a name. They castrate the males, which they mean not to keep for propagation, by crushing the testicles with their teeth. Such rein-deer grow alert, strong, large, handsome and tame ; these are for draught, and they are held in such estimation, that when they mean to pass a compliment, they will
call

call one another *Haërze Jex*, that is, a gelded reindeer. They hunt in snow-shoes, like the Swedish Laplanders, and travel as they do, and when they come up with large animals, as wild reindeer, wolves, &c. they frequently knock them down with heavy clubs.

The dress of this people is like that of the Swedish Laplanders, only, that they carry about them in their pouches, pipes and tobacco, for smoking.

They carry on commerce with the Norwegians, and sell and buy with money. The ballance of this trade is in favour of the Laplanders, because they can furnish more skins and furs, than they lay out in flour, oatmeal, clothes, knives, hatchets, and other hardware. Hence it is, they pay their taxes in current coin, though they are at liberty to pay them in skins and furs.

Whenever they are inclined to eat, the head of the family spreads a mat (*Drello*) on the ground, covers it with dishes, and men and women squat round it. Every Russian Laplander carries about him, always, a knife, a spoon, and a little cup to drink out of. Each has his portion separately given him, that no one may be injured, for they are great eaters. Before and after meals they say a short prayer, and when the meal is over, shake hands with each other. In their visits they also give the hand and kiss, saying *Buerifs* or *Puerefs*,

Puerefs, "I falute thee". They fpread cloaths on the ground for their guefts to fit on. The chief place of diftinction, is between the mafter and miftrefs. After dinner, they introduce fruit and tobacco; when they fmoke, they spit in their hand and fnuff the fpittle up their nofe. On paying a vifit to a perfon of diftinction, they carry him presents, and give the name of *Bouorazt*, to whom they wifh well to.

The Laplanders do not ufe the hot-bath fo univerfal in Ruffia, but every faturday, which is with them the holieft day in the week, both fexes bathe in rivers together.

All the money which they have not immediate occafion for, they bury in the earth, as they do their plate and other things of value, nor will, they at the point of death, fay where it is hidden, conceiving they fhall want it in the other world. Owing to this, great part of their property is loft.

Many of their children die by the hard manner in which they are brought up, but thofe who furvive, are generally robuft and alert. Living free from care, temperance and continual exercife, contribute much to their ftrength of constitution, and this is affifted by their taking care to build their houfes on an elevated fpot; yet, notwithstanding all this, they feldom live to an advanced age.

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The common diseases of the country, are the itch, the phthific, and putrid fevers, besides inflammations of the eyes, general in all places where the habitations are smoky. The venereal disease is unknown here. Their remedies are chiefly idle charms, and superstitious ceremonies. In wounds, however, they apply turpentine, and for the itch, they bathe in water in which birch-bark has been infused. In internal disorders, they drink the fresh blood of a wild rein-deer. If they feel any external pain, their usual remedy is fire; they light mushrooms prepared like touch-wood, and burn it on the part affected, till the skin cracks and bursts.

As among the Jews, sterility is a kind of reproach, so is it among the women of Russian Lapland. They are generally delivered without difficulty. The husband assists at the labour, for without this practice, they would often be distressed; their habitations being so far distant from each other.

The Laplanders of Muscovy, and those of Norway, are equally superstitious and fertile in apparitions and childish tales. They never mention the bear by his name, but call him "the old one with the fur cloak." They imagine also, that their magicians have the power of controuling the winds and the rain, of producing and destroying insects, of speaking to spirits, and a
thousand

thousand other fooleries. But they believe at the same time, that thunder is inimical to magicians, and hence this proverb, "If it was not for thunder, the world would be destroyed by magic."

Of the Christian Laplanders, there are two communions, those of the Greek and Lutheran churches, and there are of both sects, many very well meaning, honest men.

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A Descrip-

A Map of SWEDEN, NORWAY and DENMARK.



A

Description of NORWAY.

From PONTOPPIDAN, Bishop of *Bergen*, in *Norway*,
in 1750, and Others.

CHAP. I.

Of the Country in general.

BY Norway, is understood the northern way. It is bounded on the south, by the entrance into the Baltic sea, called the Scaggerac or Categate, on the west and north, by the northern ocean, and is divided from Sweden on the east, by a long ridge of mountains. It lies between 58 and 71 and half degrees north latitude, and is, according to the best estimation,

mation, in a direct line through the air, 202 Norway miles, or about 1010 English long, and it's breadth from the frontiers of Sweden, towards the northern ocean, about the 63d. degree, is about 65 Norway miles, or 325 English ; from thence, the country becomes gradually narrower towards the north, in the frigid zone, where Norwegian Lapland or Finmark is situated ; but, as this part of Norway is sufficiently described in our *Account of Lapland*, we must refer our readers to that, for a knowledge of this part of the country, our design here being only to speak of Norway, from the 69th degree southward.

The air, light, warmth, &c. varies much more in Norway, than in most European countries, according to it's extent and exposure to the sea. In the beginning of the year, the day-light encreases rapidly, and decreases at the approach of winter, in the same proportion. In the middle of February, says Pontoppidan, I have been able to read without difficulty, at six in the morning, which, at the same hour, in October was not possible. In summer-nights, the horizon, when unclouded, is so clear and luminous, that, at midnight, one may read, write, and do every kind of work, as in the day. Christian V. during his stay at Drontheim, (which is in 65 degrees, 20 minutes, north;) in June, 1685, used to sup at midnight, without the use of lights. In the district of Tromsen, which is properly the extremity of Norway, towards the Finmark islands,
about

about the 68th degree; the sun is continually in view in the midst of summer, and in the depth of winter, it is invisible for some weeks; and all the light perceived at noon, is a faint glimmering, of about an hour and a half's continuance, which, as the sun never appears above the horizon, chiefly proceeds from the reflection of the rays on the highest mountains, the summits of which are seen more clearly, than other objects. But this is not the only light there is; besides the moon-shine, which by reflection of the mountains, is exceedingly bright in the vallies and creeks, so that the fishermen are well able to follow their employ; at times, when their day-light is contracted to six hours, the *Aurora Borealis*, or northern lights, enables them to continue their business.

The degrees of heat and cold, are in Norway various beyond conception, and not only from the annual vicissitudes of the seasons, but in the very same season, and on the same day. In most of the provinces, the winter's cold generally sets in about the middle of October, lasting till the middle of April, when the waters are continually frozen to a great thickness, and the mountains covered with snow: the intenseness of the cold is so great, that in January and February, the largest rivers, with their roaring cataracts, are arrested in their course by the frost, and the very spittle, is no sooner out of the mouth, than it is congealed and rolls along the ground like hail, and no sooner has a horse dropped

dropped his dung on the ice, than it moves and leaps about, owing to the sudden change from heat to cold, which occasions a violent conflict, when the sharp and dense air penetrates forcibly into the lighter, and expells it.

It is necessary to use great caution in such weather, in which an unexperienced and unguarded traveller, may be deprived of his nose and ears. The natives cover their faces with a piece of gauze, and some rub their faces with snow; but, in long journeys over the highest mountains, where the air is much keener, and the winter quite insupportable; no precautions will avail, without the convenience of mountain-stoves, or houses with fire in them, which are kept at the public charge, for the repose and warmth of travellers. Of the impracticability of travelling over these mountains in the winter months, the Swedish history affords a melancholy instance. In February 1719, seven (some say nine) thousand Swedish soldiers, with their officers, perished on the mountain of Ruden or Tydal, which separates Jempteland in Sweden, from the diocese of Drontheim, without any other enemy than the extreme cold, which surprized them on the ridge of that mountain, where no one could come to their assistance.

In the autumn of the preceding year, in a war between the Danes and Swedes, this corps, which then consisted

consisted of ten thousand men, had penetrated into the country, and appeared to have a design upon Drontheim, to clear a passage for the main army; but the Danish general Buddé, made such good dispositions against the enemy, that they laid aside their design of attacking Drontheim, and cantoned themselves among the Norway peasants; advice however soon after coming, that Count Sponeck, was in full march towards them, they had orders to make the most precipitate retreat over those desert and lofty mountains; but, just as they had reached the frontiers of their own country, they were overtaken by a storm, accompanied with an extreme cold and much snow, which so bewildered them, that the greatest part of them perished. A company of 200 Norwegian sledgesmen, under Major Emahus, which followed them close to observe their retreat, found the enemy dead upon the mountains, some sitting, some lying, and some in a posture of prayer, all frozen to death. How great must have been their distress, may be judged from their cutting their musquets to pieces, in order to burn their stocks. Generals Labarre and Zæga, were among the dead, but Generals Alderfield and Horn, barely escaped with their lives; and, of the whole body, only 2,500, or according to others, no more than 500, survived this dreadful catastrophe.

But the severity and inconvenience of this cold, it has pleased the Creator to temper with some advantages,

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tages, and a greater variety of preservatives against it, than other countries afford. This frost and snow facilitates the conveyance of goods by land; for without it, they can neither convey the timber they have felled, to the water, nor carry their goods to market in their sledges. The country abounds in large forests, affording them plenty of fuel and timber, for building. The wool of the sheep, and the furs and skins of wild-beasts, furnish them with warm linings for their clothes, and good bed-covering. The innumerable flights of wild-fowls, supply them with down and feathers; the mountains themselves serve for fences and retreats; and above all, it is to be observed, that even the cold air occasions warmth in the human body, by rendering it more firm and compact, and fortifying it against external injuries. Thus is the natural warmth, by the closeness of the pores, repelled towards the inner, vital parts, particularly the stomach, so, that the northern people are known to digest smoked-flesh, dried fish and other food hard of digestion, better than any other nations. In short, I may venture to affirm, says *Pontoppidan*, that were the Norwegians tempted by any thing to change countries with the Italians, the winter's cold would not be their motive, for this is the least of their complaints, and for my part says he, (speaking of Bergen, which lies in the 61st. degree of latitude) I cannot say, that the cold here has ever been more painful to me, than in other parts.

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We must here also mention a wonderful instance of divine œconomy, respecting the weather, which we should hesitate to commit to writing, did not thousands of witnesses confirm it. When the winter rages with such severity in the east parts of Norway, that all the fresh waters are frozen, the lakes and bays are open on the west side, though lying in a direct line with the eastern parts; the air is misty and cloudy, and the frosts are seldom known to last a fortnight or three weeks. In the centre of Germany, which is 200 leagues more to the south, the winters are generally more severe, and the frosts sharper than in the diocese of Bergen, which extends to the 63d. degree north, where the inhabitants wonder to read in the public papers of frost and snow in Poland and Germany, at a time, when no such weather is felt here. The harbours of Amsterdam, Hamburg, Copenhagen, and Lübeck, are frozen ten times oftener than ours; for with us, it is generally known not to happen two or three times in a whole century, and what is yet more extraordinary, when the harbour of Bergen is frozen, the Seine at Paris, may be concluded to be in the same condition. Thus is our winter at Bergen so very moderate, that the seas are always open to fishermen and mariners; and, it is seldom that the bays and creeks are frozen over, except those that reach far up the country, where they meet with keen and dry north-east winds, blowing from the land. As far as the 80th. or 82d. degree, the north-sea continues open and navigable, both win-

ter and summer, except in the creeks, and along the shores in Finmark, Iceland, and Greenland, from whence the large masses of ice being detached, are seen to float in the sea.

The amazing difference of weather in the same latitude, which arises from natural causes, is according to the wise design of the Creator, requisite for the well-being of the country; for the eastern parts require a hard winter for the subsistence of their inhabitants, to enable them to carry their goods a great way to market, and take back necessaries; whereas mild and open weather is no less necessary to the western parts, where the inhabitants chiefly maintain themselves by their sea-fisheries. It is expedient for them that the sea should be open during the whole winter, for, from the middle of January, herrings, scates, cods, &c. are chased by the whales towards the coasts, when peasants fall out in multitudes from the creeks into the sea, and thus procure a great part of their subsistence for the whole year, and several thousands of the northern peasants of both sexes, during the months of January and February, pass the whole day upon the open sea, and only towards the approach of night betake themselves to their huts, in the neighbouring islands. The mildness of the winter, is likewise necessary for curing and salting the fish, which in frosty weather would be spoiled and useless.

After

After this account of the cold in Norway, it is proper to say something of the heat. In the summer months it is not only warm, but hot to such a degree, from the reflection of the mountains and other causes, that persons who have been born and brought up in sultry climates, might fancy themselves suddenly transported home. But these heats are of short duration; were they of longer continuance, they would bring grapes, and other fruits and vegetables, to the like exquisite perfection, as in other countries.

There cannot be a more decisive proof of the summer's heat in Norway, than that several vegetables, and particularly barley, grow up and ripen, within six weeks or two months. It is certain, that where nature has but a short time to work, she accelerates her operations, and acts with greater energy. In our northern gardens, it is indeed seldom that the winter fruits can attain to their proper maturity, but those of the summer, keep pace with the fruits of Denmark, where strawberries, cherries and the like are ripe, so early as the first of July.

From these instances, it is but candour to admit, that however natural and lasting the cold may be in Norway, yet the impartial Sovereign of Nature has not so far neglected the inhabitants, but they may pass their days agreeably; especially, when the salubrity of the air is considered. In the middle of the country,

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particularly

particularly about the mountains, the inhabitants have scarcely an idea of sickness, unless it be hereditary or contracted by intemperance. It is reported, that in the vale of Gulbrand, which is regularly visited by very salubrious gales, especially in the parish of Læssøe, there are persons of such an extreme age, that from a weariness of life, they get themselves removed elsewhere, in order to die the sooner; that, farther, in the province of Valdres, and in other parts, meal may be kept many years without any damage; a proof of the purity and dryness of the air. From this wholesomeness of the weather, medicine is very little understood, and practitioners in physic meet with very few patients, whilst lawyers are never at a loss for clients.

It is only in the chief towns that physicians are to be met with, where they are established, as provincial practitioners, with a public salary; and, notwithstanding this, have but little employ. In the populous city of Bergen, where there are 30,000 people, there are but two physicians, and these two are sufficient.

There is a great deal of rain in Norway, occasioned by the clouds pressing against the mountains, and these frequent showers are of great use to vegetables; for in a rocky soil, where the earth lies very shallow, was it not for this constant humidity, the crops would be burnt up. In the vale of Guldbrand, and other parts where the mountains are not steep and general, and of course

course the rains not so frequent, water is conveyed into the fields by trenches, and thrown upon the cultivated lands by scoops, as is practised in Persia, and other hot countries. The great mountain of File-field, makes a very remarkable difference in the weather between it's two sides ; when it is fine weather on the eastern side, it shall not be so on the western, & *vice versa*, for the course of air, when impelled against the highest mountains is checked, seldom ascending high enough to pass over them. And this is not uncommon in other mountainous countries, for we are informed, in *Paul Van Caarden's* voyage to the East-Indies, that whilst the summer season lasts, from cape Cormarin, to the coast of Coromandel, it is winter during that time, from Diu to the aforesaid cape. In like manner, on one side of the mountain called Gates, or Ballagates, the fields are cloathed in their verdure, and the country appears in all the gaiety and luxuriance of summer, whilst on the other, it is covered with fogs and rain.

In the northern and eastern parts of Norway, the snows are very thick, and lie long on the ground ; but, in this respect, are very beneficial to the peasants, enabling them, as we observed before, to transport their commodities to distant markets. In travelling over the snow, they make use of *Truiviers*, (a kind of snow-shoes, broad and round, made of withies, keeping the feet from sinking in the snow,) and sometimes

they are obliged to cover their horses feet with the same. They have another contrivance for travelling on the snow, which are long and thin pieces of board, fixed to the feet, so smooth, that the peasants will slide with them over the snow, with the expedition of ships under full sail. These are the scates which the Laplanders use, and which we described in our account of that country. They are here called *Skies*. In time of war, a corps of four or six hundred of these skie-men are very serviceable as light troops, for reconnoitring, procuring intelligence, or for any sudden enterprize; no place being inaccessible to them, and they being always sure of coming upon the enemy by surprize. Though the snow has it's advantages, it has also it's inconveniences; among these, the greatest is the *Snee-fond*, that is, when a mass of snow, falling from a mountain top, shall overwhelm both men and cattle, and demolish houses. A century or two ago, (for the precise time is not certainly known,) a whole parish, situate between Quindherret and Hardanger, was wholly covered by a snow-fall, and so remains to this day; the snow, which had fallen from the adjacent mountains, not dissolving the year after, was gradually increased and hardened by lying, the situation being high, and hemmed in among the mountains, something like the famous Eis-blinc, in Greenland, of which we have given a description and plate, in our account of
that

that country. Many lives were lost in that disaster, of which no memorial would remain, were not the truth of the story, which was at first much doubted, still confirmed by several utensils, such as scissars, knives, basons, &c. brought to light by a rivulet, which runs under the snow; an incontestible evidence, that this spot was formerly clear of snow, and inhabited. Experience silences all cavils on this head, the snow being known, by age, to become so firm and indurated, that a horse's shoe makes no impression on it; and, as it yields very gradually to the sun, it is thus sparingly dispensed for the daily benefit of the inhabitants in the vales, except in a damp southerly wind, which penetrating the snow, the mountains pore down whole torrents. These accumulated snows thus become constant springs for promoting vegetation in the open grounds below, and when these springs are too early exhausted, the grass and corn inevitably suffer, and are sometimes withered for want of moisture. These currents, likewise, by their impetuous descent, drive great numbers of little mills, every farm-house having it's own mill. Another advantage arising from these snows, is, that cattle which, in summer-time, are turned out upon the mountains for pasture, are so extremely tormented with heat, musketoes and gnats, that they run about regardless of danger, and in this frenzy, many have lost their lives, falling down the precipices; which lays the peasants under a necessity, where no snow is near, of erecting sheltering places for the cattle; but
if

if any snow-hill be in sight, the cattle move towards it, knowing that they shall there be relieved, by the coolness which it communicates to the air. A further remarkable instance of divine goodness in this case is, that just as far as the snow melts, and runs from the mountains, the very best grass is observed to grow, and in the greatest plenty.

The wind in this country is generally southerly; seldom directly west, but sometimes south-west or south-east; a north, north-west, and particularly a north north-east wind, are little known here, but when they do blow, they verify the words of Solomon. "The north-wind driveth away rain." East-winds are here temperate, and bring dry weather, whereas, south-winds bring rain. The inhabitants of the large province of Nord-land, who, in not less than 200 barks visit Bergen every year, at the fair and assizes, and most of whom have a hundred leagues to sail, are often favoured with north and south-winds, like regular trade-winds, though not so infallibly to be depended on.

Besides these regular winds, the coast is subject to water-spouts, and also to *Field-flagers*, or mountain-squalls, that is, gusts from the land; by which, without the utmost precaution, a vessel is suddenly lost, in the security of fine and calm weather. But the real hurricanes or whirlwinds, are known to be extremely dangerous

dangerous to ships, by their sudden and rapid vortexes, which throw the sea at a small distance into such an agitation, that the water in drops flies up into the air like smoke. The common people from an old superstition, call them *Ganskud*, conceiving, that a necromancer of Fin-Lapland, has then sent out his Ganfly, to do mischief. These are small flies which the Lapland magicians preserve to deceive the people in this particular, and which the reader may find a further account in our description of that country.

As the mountains of Norway consist, in general, of rocks intermixed with quarries of marble, free-stone, slate, &c. which towards the sea are almost stripped of earth, by the force of the winds, and further up in the country, are covered indeed with earth, but not more than a few yards deep, and often less; one would be apt to think, that below this slender covering, the whole kingdom of Norway is but one solid stone, only of a different nature, figure and height. But the error of such a conclusion is evident, not only from the many deep creeks running up the country, but fresh-water lakes, swamps and fens, in some of which, though founded with lines of several hundred fathoms, no bottom has ever been found. And add to this, that however mountainous and craggy Norway is thought to be, yet it affords many champaign, well-cultivated tracts of land, of six, eight, or ten leagues in extent. The mountains are so extensive, that to pass them, a
man

man must sometimes travel 50 miles. To pass *Hardanger*, he must travel 70 miles, and the rivers and cataracts which intersect these dreadful precipices, and are passable only by slight tottering wooden bridges, render travelling in this country very terrible and dangerous.

Swamps and marshes lie both on the ridges of the mountains, and in the vallies, at the foot of the steepest precipices; these, in many places, render the ways very unsafe, being passible only in the driest summer months, and sometimes not even then; unless as is the case, a kind of causeway is formed over them at the public charge, with thousands of logs and large pieces of timber laid across the marsh, which are soon rotten. In these places the ground is as soft as dough, yielding and moving under the foot; there being probably beneath these marshes, an abyss of standing water, which is thus weakly vaulted over. Near Læssøe, in the diocese of Christiansand, this kind of timber causeway is carried on for near a mile, and if a horse, or much less animal, happens to make the least wrong step, he sinks beyond recovery. The earth indeed here, as in many other countries, seems to have a vegetative or self-renewing power, for there are a great many peat bogs, in which bodies of large firs and pines, which the turpentine has preserved, are found, some yards under ground; which shews the earth to have been gradually filled, and as it were grown up from
a mixture

a mixture of leaves, twigs, moss, reeds and the like. That entire skeleton of a whale, accidentally found in 1687, in Tistedale, near Frederickshall, is a further proof of the same. It was found buried with earth and sand, 240 feet under ground.

To give the reader some better idea of these mountains, we will describe that of Filefield to him, the height of which is upwards of two miles and a half, and the road over it by a tedious ascent, through many windings, to it's summit. It's great elevation may be known from the change from heat to cold, which, as we rise it, becomes so sensible, that the traveller may very well suppose himself transported from a hot summer to a piercing winter. I crossed it, says Bishop *Pontoppidan*, on the 28th of May, 1749, having the day before observed the barley in the low grounds to be in great forwardness, and the heat in the narrow vallies thereabouts, so sultry, that at noon, I was obliged to shelter myself in Borgen Chapel; but after a few hours progress up the mountain of Filefield, I found myself rising as it were into the upper region of the air, towards the pure and subtle æther, and as much in the depth of winter, as if it had been new-year's day, surrounded with snow and ice. The sun shone bright, but with so little heat, that though it was within three weeks of Midsummer, all the waters were frozen, particularly the fresh-water lakes there. I was very desirous of returning, being diffident of the assurances
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of my guides, that the ice would bear, for as the snow-water lay upon it, I apprehended it might give way; however, I got over in my sledge-chaise, which, as is here customary, was drawn by peasants and not by horses. From the top we have a prospect to the extent of 120 miles. In crossing from this mountain, we are obliged to pass a tremendous cataract which divides it, and into which an enormous piece of rock, larger than any castle, has fallen, and by obstructing the passage of the waters, causes a dreadful roar. It serves, however, as a pier to support a wooden horse-bridge, from one mountain to the other. The passage or high-road down the side of one eminence of the mountain, and up the side of the other, is seldom more than a ledge cut out of the rock, broad enough for two horses to pass, and often, for considerable lengths, a passage only for one: without any rails or fence, as indeed it is impossible to fix any. These ways or ledges, hang on the sides of perpendicular and craggy steeps, of stupendous height, in some places cut through the rock in arched passages, in others, the road is merely a scaffold three feet broad, shored up with stone-work, or suspended by iron-bolts, fastened in the mountain's side. Should it happen, as it occasionally has, that two men on horseback should meet in one of these narrow ways, where two cannot pass, and at some distance from a wider spot, so that they cannot back their horses, there is no alternative, but one man's raising himself above the head of the other, by a rope fastened

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to a crag of the rock above, whilst the other pushes his horse down the precipice into the water below; by which means he passes, and the other lowering himself down, travels on, a-foot.

Over Filefield is the high post road, and the way is marked all along with posts, at two or three hundred paces distance, that in snowy or dark weather, the traveller may not lose himself in these desert wilds, where no living creature is to be met with, except here and there, a few wild rein-deer.

In some measure to refresh and relieve the traveller, two mountain-stoves or resting houses, are maintained on Filefield, at the public charge, and three on Dofrefield, and furnished with fire, light and kitchen utensils. There is but one way of avoiding this chain of mountains, in the road from Sweden to Nordenfields; and that is in a hollow, where it seems interrupted by a long and deep valley, reaching from Romsdale to Gulbrandsdale, and this low road many prefer in their journies from the highlands to the sea-coasts, or to Romsdale market. It was in their march, through this long defile, that a body of 1000 Scotch, sent over in 1612, as auxiliaries to the Swedes, were put to the sword by the peasants of Gulbrand, who never give quarter. These precipices and narrow passes are the best fortifications in the world.

In

In many of the mountains in this country are vast cavities; in that of Torghatten, in the district of Helsingeland, which stands out in the sea, is a large hole quite through it, about half way up, possibly throughout; 150 ells in height, and 3000 in length, through which the sun may be seen. On the top of this mountain is a piece of water or reservoir, the size of a moderate fish-pond. The rain-water which gathers there trickles down it's sides, through fissures and cracks. In it's lower part is a cave, full of rugged windings, in which a line of 400 fathoms, was dropped out of curiosity to measure it's *hiatus*, but no bottom could be found.

In the mountain of Dolsteen, there is also a wonderful cavern, similar to that in the Peak of Derbyshire; it's entrance is twelve feet broad, and six feet high. No sooner are you entered, but it's breadth and height increases, to the dimensions of a large church, the sides of which are perpendicular, and the roof vaulted. About the middle, there is a descent, like steps, which leads so low, that those who are within, hear the dashing of the waters, (for it joins the sea,) over their heads. There are more steps that lead still lower, but no one has found himself courageous enough to venture further; stones have often been thrown down, and the echo of their fall has continued for a minute; but whether it fell into water or on rock, could never be distinguished. The length of this cavern

vern may be judged of, by two candles being burnt out, in going through it and returning.

In the district of Evindvig, six leagues north of Bergen, in a place called Stenefund, is a mountain, whose sides, for a great height from the water, and for half a quarter of a league next the sea, abound with such petrified bodies, as are sought for in the cabinet of virtuosos: many kinds of *Cornua Hammonis*, large and small snakes, muscles, worms, insects, and many others. This cannot be called a *Lusus naturæ*, appearing as it were, to have been impressed into a paste or dough, and no rational enquirer can entertain any doubt, that the rock was once as soft as dough, when these bodies were intermixed with it; this, with other circumstances confirms the opinion, that rocks in general were once in a soft state, but petrified by time.

In the highlands of Norway, the villages cannot be so large, compact and convenient, as in other parts; but, the houses lie scattered among the vallies, generally at half a quarter of a league's distance. In some places, as in the creeks of Ulland and Nordal, the peasants houses stand so high, and on the edge of such a steep precipice, that ladders are fixed to climb up to them, so that when a priest is sent for, who is unacquainted with the road, he risks his life, and more so in the winter. In such places, a corpse must be let down with ropes, or be brought on men's backs before it is

laid in the coffin. The mail likewise in winter, must, at some distance from Bergen, be drawn up over the steepest mountains. These things, with the difficult roads, owing to the narrow passes on the mountains' sides; the sudden rising of the rivers, which must be either waded through or crossed on ruinous bridges; the east clefts in the rocks occasionally covered over with snow, and in which sometimes a traveller or animal is lost; the shelter these mountains give, by their cavities, to beasts of prey, and the breaking and falling of eminences, to the destruction of houses and cattle below, are the inconveniences attending such a country; but, when the reverse of the picture is contemplated, we shall have reason to adore the beneficent Creator, who, withholding from mankind some benefits, is pleased to bestow on him others.

Where a sheep or goat chance to make a false step and fall into a projection, called a mountain-hammer, from whence it can neither get higher or lower, a peasant will cheerfully venture his life for it, and, descending from the top of a mountain, by a rope of some hundred fathoms, will sling himself on a cross-stick, till he can get his foot on the place where his goat is, when he fastens it to the rope, and it is drawn up with himself. But the most amazing circumstance says *Pontoppidan*, is, that he will run this risk with the assistance only of a single person, who holds the end of the rope, or fastens it to a stone, if there be one at hand; for
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though one man cannot draw up the weight of another with the addition of a sheep, still, as the man let down, can help himself by the craggs of the rock, it is easily effected. There are instances of the assistant himself having been dragged down and sacrificing his life in fidelity to his friend, on which occasion both have perished. Of these melancholy and not unfrequent accidents, of a man or a beast falling some hundred fathoms from the precipices, it is observed, that the resistance of the air, against the falling body, is so great, that they are not only suffocated and deprived of life, long before they reach the ground, but their bellies burst, and their entrails gush out. This circumstance throws a light on an obscure passage in the New Testament, Acts 1. 18. "falling headlong, he burst
" asunder in the midst."

Where part of a mountain breaks away, and falls down on the country; if the pieces are but small, the damage is but slight; but sometimes, though not often, entire crests of rocks, some hundred fathoms in length and breadth have fallen; which occasion a violent agitation in the air, and has all the appearance of a prelude to the general destruction of the world. When they fall into a creek or any deep water, the fragments are out of sight, but their submersion causes such an agitation of the water, as to overflow and carry away the adjacent houses.

Besides the collecting of clouds and dissolving them in rain, which mountains do; besides their masses of snow, reservoirs and springs, which send down large and small currents of water, fertilizing the lands below, and turning as we observed, infinite number of mills; it is well known, that though the surface of these mountains are too hard to be ploughed, they afford large and excellent pasturage, and the property of the northern peasants, in oxen, sheep, goats, &c. would be considerably reduced, were it not for the spacious range here met with. Mountainous countries may also be considered as the store-houses or treasuries of Providence, where are laid up, and from whence he kindly dispenses, according to the exigencies of the world, in every age, those metals and minerals which are become so indispensable in human life, and the want of which, as a medium in commerce, obliges some nations to exchange their commodities for a bit of iron. Norway, till a century and a half ago, appears from all accounts to have wrought but few mines; consequently, the country contained treasures out of knowledge. Since that time, matters are so improved by the assistance of German miners, that the silver, copper and iron mines, in Norway, have produced to the amount of several millions. The mountains here are natural fortresses, for as a long chain of them divides two kingdoms, the Norway peasants, who are excellent marksmen, post themselves in time of war on the steep inaccessible rocks, where, animated purely by a zeal
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for their country, they gall the enemy incredibly, and in the defiles or narrow passes, a handful of men will keep off a numerous army. And these natural fortifications are also an ornament to the country, affording the most delightful contrasts in the diversity of its prospects. Nature has been more profusely lavish of her favours to the situation of some farm-houses here, than to most royal palaces in other countries, though assisted with all the embellishments of groves, terraces, cascades, canals, and the like. Some trading places, as Bragness, and others, are charmingly situated between mountains, at the mouth of rivers; and, so delightful is the situation of the district of Waas, some leagues eastward of Bergen, that it has been called the northern Italy: certainly to one, who desires no more than a regular assemblage of the beauties of nature, (though of *mere* nature,) there cannot be a more enchanting prospect; for all the buildings in it, are Wang church, the parsonage, and a few farm-houses scattered on different eminences. But the beauty of the prospect is much heightened by two uniform mountains, gradually rising in the same proportions, to a vast height; betwixt which runs a valley, near half a league in breadth, and a river sometimes spreading into little lakes, and sometimes precipitating itself down the rocks, in foaming and sonorous cascades. On both sides, it is bordered with the finest meads, intermingled with little thickets; and the easy declivities of the verdant mountains, covered with fruitful fields,

and farm-houses, standing above each other in a succession of natural terraces, meet the eye with rapture. Between these, a stately forest presents itself to view, and beyond that, the tops of mountains covered with perpetual snow, and still, beyond these, ten or twelve streams issuing from snow-clad summits, form an agreeable contrast, in their meanders along the blooming sides of the mountains, till they lose themselves in the rivers beneath.

Having said so much of the land, it is proper to give some account of the waters. The coasts of Norway are washed, for three hundred leagues, by a part of the north or great Atlantic sea, which by very narrow channels, forms a multitude of islands, some from three to nine leagues in length, and not barren; but most of them so small, as to be inhabited only by a few fishermen and pilots, who keep a small stock of cattle, which they send out for pasture to the nearest little islands, rocks and sheers. These sheers are little more than large rocks, or a kind of stone columns, founded in the bottom of the sea, the heads or capitals of which, scarce rise higher than some fathoms above the waves. There are a million or more of these, and the whole western coast of Norway is defended by them; for no naval power will dare venture within them, without a pilot of the country, and even then they are in danger from the least storm, which here gives no warning; in so much, that in an instant,
unless

unless they have the good fortune to secure themselves in a safe harbour, they may be dashed to pieces in the creeks, which are all enclosed with steep rocks. This coast, indeed, affords a great many and good harbours, which few other maritime countries can boast of. To prevent the danger, arising from the winds and currents in these straits, by order of government, many hundred of large iron rings are fixed in the rocks, more than two fathoms above water, as moorings for the ships, where there is not room for them, or where is no anchorage; for the Norway shore is level, or gradually ascending in a very few places, but generally so steep and angular, that close to the rocks, the sea is from one hundred to three hundred fathoms deep. There are sand-banks further off at sea, from ten to fifteen fathoms deep, which are the daily rendezvous of all sorts of fish.

From the sea, several large and small creeks run six, eight, or ten leagues up the country, most of them a hundred fathoms deep on the banks, and more than four hundred in the middle, where fish are caught in great abundance. In Fløge creek, about five miles from Drontheim, a line of 1000 fathoms would not reach the bottom; so that the sea here is thought to have an opening or communication with the immeasurable abyss.

Among other singular things, there is a fresh-water river near Gaarden Stafseng, on Helgeland, in which turbot, and other sea-fish is sometimes caught, though this river has not the least visible communication with the sea ; but, it must have it by some subterraneous passage.

There is a remarkable property in the water of the north sea, namely, an oiliness or fatness, which, when a ship is on fire, so far from extinguishing it, encreases the flame. This oiliness has probably some connexion with it's effulgence and scintillations, for when the water is stirred by rowing or otherwise, it appears on fire. This hitherto inexplicable phænomenon, has been illustrated in the best manner, by a little piece, published at Venice, called *Nuovo Scoperto intorno di luci Notturne dell' aqua Marina*, which though our purpose is not to enter far into *Natural History*, as it may entertain our readers, we will give the author's account of it. Having observed, that in the gulph of Venice, the water is luminous only from the beginning of summer, till the end of harvest, and that this light is most copious, in places abounding with sea-grass ; and still more, when the water is put in motion ; in 1746, he filled a flask with it, and carried it home, but it emitted no light, except that it sparkled when stirred in the dark. Straining the water through a close fine cloth, the cloth shone in the dark, but not the water, though shaken or stirred. Having
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some time after procured a microscope, he gathered some sea-grass, which is most apt to glitter in the night, examined it in a dark place, and discerned above thirty of these lucid particles on one single leaf. He shook this grass over a sheet of paper, and one of these particles fell off, it was as subtile as an eye-lash, about as long, and it's colour, a black yellow. On examining it with a microscope, he plainly found it to be a living worm, or annular maggot, consisting of eleven wings, and as many *mamillæ* or teats on the sides, instead of feet, and both at the head and rump, four *antennæ* or feelers, like the horns of a snail. In the prosecution of his researches, he found that all these lucid appearances in the water, arose from these minute and almost invisible maggots, whose whole bodies were lucid, though when at rest, their refulgence was considerably fainter. In spring, these *animalculæ* confine themselves to the sea-grass, but in summer, they are dispersed all over the sea, and mostly on the surface. This experiment puts it beyond all doubt, that the glittering of the sea in a ship's course, is occasioned by these worms. From this experiment, says *Pontoppidan*, I am of opinion, that those lambent flames, which by hovering in the night about a ship's rigging, strike terror into the seamen, and the *Ignis fatui* or jack-a-lantern, which deceives the traveller by land, are of the same kind.

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In the 68th degree, near the island Moskoe, is another singular thing. The current between that island and the next, is so rapid and violent, that it's roarings exceed those of a cataract, and are heard at a great distance. They continue without intermission, except for a quarter of an hour in every six hours, that is, at the time of high and low water, when it's impetuosity is at a stand; at this time, fishermen can venture in, but this motion soon returns, and however calm the sea may be, gradually increases, and runs back with such a draught and whirling vortex, as to suck in whatever comes within it's sphere of motion, and keep it under water for some hours, when the fragments, shivered by the rocks, appear again. This and three other vortices, among the Ferroe islands, (which are about twenty-four in number, belong to the crown of Denmark, but add little to it's revenue, lie about 12 degrees west of Norway, four degrees north-east of Shetland, and contain about 4000 inhabitants.) These vortices, have no other cause than the collision of the waves rising and falling, at the flux and reflux, against a ridge of rocks, which confines the water, so that it precipitates itself like a cataract. Thus, the higher the flood, the deeper must be the fall, and the natural result of this is, a whirl-pool or vortex. This whirl-pool at Moskoe, is called *Moskoe-strom*, and by navigators, the navel of the sea. When the sea is agitated by a storm, it is dangerous to come within five miles of it. Perhaps it is hardly in the power of fancy to

to conceive a situation of more horror, than of being thus driven forward, by the sudden violence of an impetuous torrent, to the vortex of a whirl-pool, of which the noise and turbulence, still encreasing as it is approached, are an earnest of quick and inevitable destruction; while the wretched victims, in an agony of despair and terror, cry out for that help which they know to be impossible, and see before them the dread abyss, into which they are about to be plunged, and dashed among the rocks at the bottom. Large stocks of firs and pine-trees, after being absorbed by the current, rise again, broken and torn to such a degree, as if bristles grew on them. This plainly shews, that the bottom consists of craggy rocks, among which they are whirled to and fro. It happens frequently, that whales come too near the stream, and are overpowered by it's violence; when it is impossible to describe their howlings and bellowings in their fruitless struggles to disengage themselves.

The fresh-water springs of Norway are uncommonly good; so, that the common people, who live more upon water than wine, or other strong liquors, hold out to a very advanced age. Some of the lakes in this country are so extensive, that in former times, according to the history of Norway, fleets have been fitted out, and wars carried on in these inland seas. In some of them are floating islands, or parcels of land, about 30 or 40 ells in length, with trees growing on
them

them, which, having been separated from the mainland, are driven about, as the wind sets, and when close to the shore, are shoved off with a pole. They are said to grow, as it were, by the accession of reeds, grafs, weeds and the like. This may be wonderful, but not so much so, as what is called the *Mardyne*, which, as I am told, says *Pontoppidan*, is frequently met with in the salt-water creeks; these are level clods, composed of sea-grafs, twigs, and the foam of the sea, upon which fishermen say, certain sea-fowls lay their eggs. If this be matter of fact, it must be acknowledged another instance of the wise disposition of the Creator.

At any great distance from the sea, the rivers of Norway are not navigable for a vessel of any considerable burden, on account of the number of water-falls, from the height of six to ten fathoms; but they serve to convey large timber, by floating it. The owners mark these timbers, and trust them to the current; and, at places where they wish them to be conveyed to, large booms fortified with iron bolts are laid across the river to stop them; these are called *Lentzs*. Here they are brought a-shore, and the persons who have the care of these *Lentzs*, know to whom each piece belongs by it's mark, and is paid for the care taken of it. The water-falls are every where used for working saw-mills, where with little labour, planks and boards are sawed out to all dimensions.

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These water-falls, however, are not without their inconveniences. The Gule, which has it's rise in a mountain in the north, near Skarsfield, in the year 1344, to the astonishment of the country, seemed totally drained, whereas it had only buried itself under ground, from whence it again burst forth with such violence, that the earth and stones, thrown up by the eruption, filled the valley and made a kind of dam, which however was broke through, and washed away by the force of the water. On this occasion, besides some churches, 48 farm-houses were destroyed, and 250 persons drowned.

Another instance of this kind, still more wonderful, happened in 1702. This was the sudden immersion of the family seat of Borge, near Frederickstad, into a deep abyfs, the particulars of which are as follow. In the night of the fifth of February, that superb edifice, together with every thing in it, sunk down into an abyfs of a hundred fathom deep, and the gap was instantaneously filled up by a piece of water, between three and four hundred ells long, and of half the breadth. The house was doubly walled, but of these, as well as several high towers, not the least trace was to be seen. With it perished fourteen people, and 200 head of cattle. Lord and Lady Woernsekiold, the owners of the house, two children, and the steward had the good fortune to escape. The lady, being then near her time, was attended by a midwife, who, in
great

great consternation, came to acquaint them, that the house and ground began to give way, on which, they immediately crossed the water to a seat of her lord's brother, where the next day she was delivered. The cause of this catastrophe, was no other than the river Glomen, which is the largest in Norway, precipitating itself down the water-fall, near Sarp, had probably for a long time, in it's subterraneous concealment, undermined the foundation. A like instance happened in Switzerland, in 1618, when the whole town of Pleurs, suddenly sunk in and was never seen afterwards.

C H A P. II.

Of the Productions of Norway.

NORWAY is almost every where so unfit for agriculture, though not for pasture, that the proportion of ploughed ground, with respect to the meadows, woods and mountains, is not above one in eighty ; and, if the peasants were not considerably assisted, by the great fisheries, the timber and charcoal for the mines, grazing, and the liberty they have of killing

killing game, the country could not be supposed to furnish subsistence for above half the inhabitants. Another misfortune is, their pernicious night-frosts : for, in some parts of the most fruitful provinces, the grain is subject to miscarry by sudden frosts ; so, that one day it shall seem fine and flourishing, and the next, owing to the nipping cold of one night, shall be destroyed. But when the lands are capable of cultivation, they are so prolific ; as to produce from six to ten-fold, and never lie fallow. The grounds, in parched seasons, are always watered with scoops, as they wet the sails of a ship, by means of aqueducts, carried on by hollowed timbers from the nearest spring to the field ; and from the land's lying warm, being sheltered by the mountains ; though the seed-time is late, the harvest is forward, and farmers generally have their corn in, nine weeks from the time of sowing.

Though the farmer in Norway does not toil in the fields of an oppressive lord, nor is obliged to give the tenths of his crop to support the clergy, but the fruits of his labour are his absolute and certain property, yet, agriculture here is attended with great difficulty and inconvenience, the fields consisting, in general, of little spots of ground among the rocks, many of which must be dug instead of being ploughed, and all their grain is reaped. When made into sheaves, a great number of poles, 15 or 16 feet long are stuck up in the field, and six or eight sheaves are hung at certain distances

distances on each pole, so that several days rain, if it should fall, would be soon exhaled or discharged, and then the corn is housed, not with waggons, but on sledges, except in some places in the frontiers, where waggons have with difficulty been introduced; for so prejudiced are the Norway peasants, and so tenacious of the usages transmitted to them by their fore-fathers, that they will adopt no new customs, though better than the old ones; nor will they venture to remove a stone which their fathers had suffered to lie. This rustic bigotry, which more or less prevails every where, is a great obstruction to public utility, counteracting all improvements in husbandry, the peasants here being more inclined to become fishermen and the like, than to clear and improve their lands. This error, however, gradually loses ground, and an enquiry is now made for spots proper for sowing, stones begin to be removed, and fens and morasses drained by covered trenches. In clearing the forest or wood ground, they proceed in the following manner. Having felled the timber, they leave it on the ground two years to dry, at the end of which time, they set fire to it, generally about Midsummer, but when the clouds promise rain. The wood being burnt as much as possible, the greater pieces quenched, and the lesser, together with the surface of the soil, the moss and small roots being reduced to ashes, without staying till the earth grows cool, they sow rye on the ashes, still so hot, that the seed cracks, snaps, and denotes that the husks are split.

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They wait then for rain to soak them; and if this happens, the peasant may set down in the certain prospect of such an exuberant rye-harvest, as will scarce appear credible, yet nevertheless true, for without some extraordinary accident, a single bushel of burnt rye, will produce from 50 to 80 bushels; which is certainly the effect of a concentration of the vegetative spirit in the ashes, which before it can evaporate, impregnates the grain with such wonderful fecundity. But these conflagrations sometimes do a great deal of mischief, for the knops of the pines, will shoot along the air like rockets, and have been known to set fire to houses, at a considerable distance. And when the first frosts seizes the green wood, it is not only violent, from the turpentine, but attended with a boisterous wind, and dreadful roarings.

All sorts of grain are produced in this country, and their pasturages or meadows are so liberally blest, as not only to equal other countries, but to surpass many. Farmers keep a great number of cows, and fat so many cattle, that they export a great deal of butter and tallow. When seed-time is over, and the people can be spared, they drive their cattle to the mountains, which, at that season, afford sufficient fodder; for the snow is no sooner melted, than the grass appears seven or eight inches high, grown under the snow. If the distance of this pasturage be not more than five miles, the milk is brought home twice a day,

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but if the distance be ten or fifteen miles, they erect huts, here a maid-servant constantly lives, for the security of the cattle against the wild-beasts, who generally fly from such a weak keeper. This maid is employed in making butter and cheese, which she brings home once or twice a week.

In most places, they cut their grass for hay, with scythes, but in some, reap it with a sickle, and to dry it, hang it on a fence made with stakes, fixed upright and crossed with poles.

All kinds of esculent and garden vegetables are found here in gardens, as in other countries. There is a kind of northern turnep, called *Naper*, which is sold in the cities in great quantities; they are sometimes very large, as flat as a dish, and a single one has been known to weigh 27lb.

There are here also, a great variety of medicinal herbs and flowers, and some noxious ones, and many wholesome and palatable berries, peculiar to the country. With respect to fruits; grapes, peaches, and apricots do not ripen well here, but plumbs do; but as to apples, pears and cherries, they are met with every where.

Though in the article of fruit-trees, Norway must be acknowledged inferior to most countries in Europe,
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yet this deficiency is most liberally compensated in the blessings of it's inexhaustible forests. In most provinces, immense sums are received from foreigners for masts, beams, planks, &c. not to mention the home-consumption for houses, built entirely with wood, beam upon beam; ships, bridges, moles, piles, fuel, &c. likewise for the infinite number of founderies, which require such prodigious quantities of small-coal; besides the quantity felled, and burned to clear and manure the land; and, also the number of young trees used by the peasants, as fences to their gardens, houses, &c. These and all other circumstances considered, want of wood in Norway, must have been at least as great, as the present abundance of it in most provinces, had not nature endued the soil, even in the most barren mountains, with a most singular fecundity in the spontaneous production of trees; an evidence of which are the many shoots from the smallest fissures of the rocks, which thrive much better, than when carefully planted in a good soil. So much is exported, that sometimes such piles of it are seen in the ports, like little mountains, that one would imagine it must require a long time to remove them; whereas a single embarkation for England, Holland, France or Spain, in a few days, sweeps them all away; a few weeks, however, cover the quays again. The saw-works are the best manufacture in Norway, an infinite number of families getting a comfortable maintenance from them, together with the felling and floating of timber.

The tenth of all sawed timber belongs to the crown of Denmark, to which Norway is subject, and makes a considerable branch of the revenue. The vast, thick forests, every where seem to remove any apprehensions of the country's being in want of common timber; but as to fir-trees and oaks, it is to be feared, posterity will be at some loss for them, unless the forest-laws are more strictly executed, and young trees forbidden to be exported. To give the reader an idea of the value of a ship's mast, we must tell him, that a choice mast tree, which when standing, shall be estimated at 100 rix-dollars, or about 22*l.* 10*s.* English, cannot, after it is cut down, be conveyed to the sea-ports, for less than double the prime cost; for, besides the many other trees required to form a kind of bed for it to slide on, lest it should be injured by the rocks, sometimes a hundred trees and upwards must be felled to make way for it, and labourers are employed to hawl it in places impassible for horses. The red fir, will stand several hundred years; the farm-house of Næs, in Gulbrandsdale, in which king Oluf lodged, in 1022, when he took a circuit round the kingdom, is now standing, (1750,) and from the roots of fir-trees, the peasants extract tar, even a hundred years after the trunk has been cut down. This tar is a very profitable commodity, and the London dispensaries are covetous of having it from Nordfiord, in this country.

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The Norway sea affords both red and white coral, and the mountains, a great variety of marble, spar or glittering stones, talk, alabaster, chalkstone, millstone, slate, and the like. Marble, which in most countries is so scarce, and bought up at so great a price, is found here in several places, and in such quantities, that if all Europe were to be supplied from hence, the quarries would not be exhausted. That wonderful substance, the magnet or loadstone, is found here in such quantities, that some tons of it are exported annually to Amsterdam. Here is also the abestos, or cotton-stone, found in the parish of *Waldens*, which makes linen or paper, that will not burn. But what is most singular, that in this country, thus abounding in stones, there should be no flints. Those used in fire-arms, are imported from Denmark or Germany. The mineral mountains, however, produce the quartz fire-stone, and a number of chrystals, which they call mountain-drops, as they are found hanging on the mountains, in the shape of grapes, and other indeterminate figures. Some of them resemble diamonds so much, that a certain officer of reputation, in the district of Hardanger, a few years ago, sent two stones found there, to London, in order to have them made into a pair of ear-rings for his lady, when the merchant, to whom he had given the commission, called upon the lapidary for them, he was asked what he looked upon those stones to be? The merchant answered *Norway Chrystals*, then, replied the lapidary, give me a

note of hand, that they shall not be passed for real diamonds, which the merchant did. I mention this story, to shew how the world, in things of value, are more governed by imagination than reality, otherwise there could not be that immense disparity in the price of Norway and oriental stones. Here also is found that ising-glass with which ships lanthorns are sometimes glazed, granates, amethysts and agates.

But among the produce of the Norway mountains, are their great treasures of metals and minerals. Paracelsus predicted that between the 60th and 70th degree northern latitude, time would display such a store of wealth in metals, as should be superior to all the treasures that ever the east afforded. Should time verify this prediction, the generation then in being must construe it as a completion of the words of Job, 37, 2. "From the North cometh gold," for in the year 1697, when Paracelsus's golden age was thought to be at hand, a golden mine being discovered; the above-mentioned words were the impression on one side of the ducat, with the head of Christian V. king of Denmark on the other. But that mine soon failed, as the gold, though fine, would not bear the expence of working. The silver-mines, however, are unquestionably one of the greatest distinctions of this country. There are now two carrying on, to the vast advantage of the sovereign and the community. These are the works of Kongsberg and Jaresberg.

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The first lies near Sandswerd, twenty miles from Drammen, and is the most considerable, and of the greatest profit of any in Europe ; and in respect of pure, massy, silver veins, quite inexhaustible ; whereas, the German silver ore is in a great measure invisible, and must be extracted from the lead or copper, in which it is concealed. This work was began in the year 1623, and was discovered in the following manner. Two peasants attending their cattle on those steep mountains, which separate Telemark from Numedal, found the first silver-ore in some fragments of stone fallen from the mountains, and which by way of pastime, they used to throw to one another ; when they heard a jingling sound. The metallic substance it yielded they imagined to be lead, and carrying it home, tried to melt it into bullets, buttons, and the like ; but not being able to effect it, they sold it to a goldsmith, who used to sell his goods about the country. This man informed government of it, and orders were given to survey the parts, where it was found, the result of which was so favourable, that miners were sent for from Germany. These were the inhabitants of the new-built mine-town of Kongsberg, and the ancestors of many thousands now living there, who in process of time, mixed with the Norwegians. Each nation to this day performs divine service in it's own language, but all are under the direction and government of the college of miners ; their college, however, has since undergone several changes, and the work has been

carried on sometimes by a company of shareholders, and sometimes, as at present, by the king alone. The Kongsberg ore, is found frequently in solid masses of some magnitude; the miners, indeed, dig through the rocks for weeks and find nothing; but, by and by, the rock suddenly exhibits several thousand pounds weight of silver, and thus repays them for all their trouble, and animates them to further prosecution. In the Royal Museum, at Copenhagen, a piece is preserved, of which the whole world cannot produce its equal, its weight being 560lb, and its value 5000 rix-dollars, upwards of £.1000 sterling. The shaft called "Old God's blessing," one of the most ancient and rich among all the mines, which sometimes within a week has yielded some hundreds of pounds of rich ore, never fails to strike the beholder with its astonishing depth, being no less than 180 fathoms perpendicular, and the circumference at the bottom, forms a clear space of some hundred fathoms. The sight of so many piles of wood burning on all sides, 30 or 40 in number, in this gloomy cavern and continually fed, in order to soften the stone, in the prosecution of the mine, seems, according to the common idea, an image of Hell, and the swarms of miners, bustling about in habits according to their several occupations, may well pass for so many devils. Especially when, as a signal that a mine is going to be sprung in this or that course, they roar out *Berg-livet! Berg-livet!* That is, "take care of your lives!" The produce of this mine is annually
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on an average, £.200,000 a year, and employs about 4,582 men, part of near 11,000 people dwelling in the town of Kongsberg.

Curiosity, says a French traveller, led me into one of these mines, a crane erected over the shafts for drawing up the ore in tubs, let me down the same way; I got into the tub and was lowered pleasantly enough, but when I got to the bottom, it looked like Pluto's kingdom: there was nothing to be seen but frightful caverns, flaming fires, and creatures, more like dæmons than men. They were cloathed in black leather jackets, each having a camail, such as priests in France wear in the winter, a piece of peaked leather tied round his head a little above his nose, and hanging down on his breast like a muffler, and an apron of the same. Some of these miners use the chizel, some the hatchet, to beat out the copper stones, while others are seeking for the copper veins, or sounding, to try if they can discover any watry place, which sometimes is hid in the bowels of the earth, and breaking forth on a sudden, drowns them all, without the greatest care. The master-miner, who attended me, finding I was taken with a cold fit, owing to the damp of the place, rung a bell and we were drawn up as easily as we were let down.

The other silver mine was discovered in 1726, and lies near Bragnas: it's ore is very rich, but like that
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of the German mines, has a large mixture of lead and copper with it, and must be separated by fusion; but this is expected to turn out equal to the other.

Of the copper mines there are many, and their importance may be conceived from hence, that besides the many millions which, for these hundred years past, have accrued from them to private persons, the tenths alone bring an annual revenue to the crown, of thirty or forty thousand rix-dollars, or near £.23,000, and upon a Swedish invasion, a draught of 5000 effective men, has been made out of the workmen in these mines. However, next to the timber, iron is one of the most profitable products of Norway, several hundred thousand quintals being annually exported, partly in bars, and partly in cast-iron, as stoves, cannon, pots, kettles and the like; the natural profit of which is estimated at three or four hundred thousand rix-dollars, or £.90,000 sterling. Here are also to be met with sulphur, vitriol and allum.

C H A P. III.

Of Land and Sea-Animals.

OF four-footed beasts, Norway has those in common with England, and also the elk and reindeer, bears, wolves, the lynx, the glutton, the martin, ermines, beavers, and the lemming or Norway mouse.

Their horses are generally small, but well proportioned, plump and round. Their colour chiefly a deep bay, with black manes and tails, and a streak along the back. They are fed only with hay, but yet are spirited, swift, and in good condition, owing most probably to their not being gelt. For ten miles about Bergen, no peasants dare keep a mare; so that nothing is used but stone-horses, for as there are no coach-roads for horses to draw on, in pairs, every thing brought to this city, is packed on the backs of horses, driven single, three or four together, one before another, and were these horses to meet with mares, there would be frequently mischief. As it is, the horseman must take great care, for when these horses meet, they seldom part without a signal of animosity. Norway horses are very sure-footed, they go dancing along, always full of spirit, and ascend and descend the highest steeps,

steeps, be they ever so slippery, in a surprizing manner. When feeding in the mountains, should they be attacked by a wolf or bear, they shew a great deal of courage, fighting with their fore-legs, and generally come off victorious; for if any one attempts to turn about and kick, the bear or wolf will instantly leap on his back; in which case he gallops off with his angry rider, till he drops down by the loss of blood.

Cows here are also small, and don't give more than about four quarts of milk; but feed is cheap, and farmers keep a great number. In spring, when they are first turned out; they make a large fire in the fields, to which the cattle in the farm-yard all run, particularly in cold nights, and lay round it. For winter-feed, the peasants cut off the boughs of trees in summer-time, tie them up in bundles, dry them, and bring them home by cart-loads, of which the cattle eat the leaves and young branches; but in fishing towns, for want of other food, they feed their cows, with cod's heads, and fish bones. Nay, cows here will even eat, the bones of their own species, which they break and swallow greedily, and will gnaw them as a dog does. The peasants give their cows daily, a little salt, which whets their appetite, and sometimes throw them a red-herring, which they apprehend is a treat to a cow, as well as to a human creature.

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Of the sheep there is nothing remarkable but their standing together in the winter under the snow, and eating one another's wool, as in other snowy countries. The place where they collect themselves is discovered by the warm damp that rises above the snow. Country people are here very fond of and keep too many goats, for they often injure the young trees. From Bergen alone is shipped off annually 70 or 80,000 goat-skins, exclusive of several thousands dressed for Suffian, Corduan and Russia leather. These creatures climb the rocks and steeps inaccessible to men. Wherever grass is to be found, they will get at it, when no other grass-feeding animal can; but they often thus get themselves into such dangerous situations, as not to be able to stir either one way or another. When so circumstanced they will bray loudly, and the Norway peasant, to save his goat, will suffer himself to be let down by a rope a hundred fathom or more, as we have already mentioned, venturing himself in such a manner, as another man would not do for his best friend. Where goats run wild, as they often do in this country, till they are ten or twelve years old, they are so bold, that if a wolf comes towards them alone, they will not go out of his way, and if they have dogs with them, will resist a whole herd. A goat will frequently attack a serpent, and when he is bit by it, will devour it, though he is at some trouble in so doing. It will disorder him for some days, but seldom kills him.

Hares

Hares are here in great plenty and turn white, as in Lapland, in the winter-season. In winter, they catch mice like cats and pursue them under the snow.

The Elk is an animal whose form is between the horse and the stag, and is here called by some *Equicervus*. They are so long legged, that a man can stand upright under their belly; are of an ash colour and have horns on their head like deer, but not so long and round, rather flat and broad with small points about the edges. They are harmless creatures and keep about the houses in winter: their flesh is much of the taste of venison, and the hide sells for a good price, being converted into buff leather.

The Rein-deer we have given an account of in our description of Lapland, so have we of the Glutton, and some other animals of this country. They here run wild, and are shot and sold like other game.

Bears are found all over Norway. They are a fierce, ravenous and cunning creature. The bear is said to carry her young but a month, brings forth two or three at a litter, blind and naked, and as small as mice, each in form like a mere lump, which the mother continually licks till it expands or unfolds itself. When these young ones are bringing up, it is dangerous to meet the old ones, for then they will attack, whilst at other times, they are only upon the defensive, against mankind,

mankind, excepting it be a pregnant woman, whose condition they know by scent or by instinct, and with all their might will strive to get at the foetus. A clergyman, says bishop *Pontoppidan*, told me, he would not believe this, till he saw an experiment with a young tame bear, which he chained in his yard. Leading a woman with child almost up to him, he began to make an uncommon noise, reared and tore about so, that they were obliged to shoot him. A clergyman's wife also related to me, continues he, the danger her husband once found her in, when big with child. Returning home on a summer's evening, he saw a bear, trying and taking all the pains he could to break open the door of her bed-chamber, where she lay in the greatest anguish, hearing him roaring and jumping up in vain at the window, which fortunately for her was too high for him. From this it is to be observed, that if any of those women, who are a whole summer in the country attending upon the cows, should lose their virtue and become pregnant, she would be daily in danger of her life, otherwise these poor girls are so intrepid, that they will often pursue a bear, hollowing, with sticks in their hands, and hunt him till he leaves his prey behind.

The bear has never been known to hurt a child, his food in necessity is roots, grass, and wild angelica; but animal food suits his palate best, as the flesh of sheep, goats, cows, and horses. His attack is with his fore-
paws,

paws, not using his mouth till he is master of the creature, when he sucks it's blood and drags the carcase to his den. If the way to it be up-hill, or through bushes, that he cannot drag it easily along, he has been seen to take the whole carcase in his fore-paws, walking on his hind legs only.

Of this creature's prudence and discretion, they give innumerable instances; among many, the most singular and credible, is that, out of a whole herd of cows, he picks out that which has the bell about her neck, which by running, generally gives the signal of danger. At this bell he is mightily offended, he tears it off, and if it is a hammered one, will strike it so flat with his paw, that it shall never speak or vex him again. He will fire off a gun, when he has taken it from his pursuer, and shews a great deal of cunning in saving his life, when set upon by two or three together. When the first that fires at him has missed his aim, or slightly wounded him, he will fly upon the unarmed man, and hugging him, will retreat upon his hind legs as far as he can, knowing very well the others will not shoot at him, for fear of shooting their companion; when he has thus retreated to the edge of a bank or hill, he will throw himself down with the man, and there leave him dead or alive: sometimes the fall will kill them both. If he finds himself mortally wounded, he endeavours to rob the hunters of his hide, which he knows they come for, and will therefore lay hold of a
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very large stone, and if there be a deep water near him, will plunge himself into it. When the farmers go out a bear-hunting, they go commonly three or four in company. As soon as they meet with one, they force him and tire him, first with their small dogs, which are broke in for the purpose, and who run under his belly and lay hold of his genitals. Large dogs he will seize on at once and tear them to pieces; but when the little ones have worried and tired him, he will get up to the side of a tree or rock, set his back against it, and tearing up the stones and earth will throw them at his pursuers. At this time the marksman shoots him with a rifled-barrel gun; if he receives the ball in his chest, or under the shoulder, or in his ear, he falls; if not, he grows outrageous and will fly upon the shooter, who then defends himself with a dagger, which a Norwegian farmer always carries about him, hanging at his side by a brass chain. Should he not succeed with this, he loses his life, if no one is at hand to assist him; for the bear fleas his skin off, pulling the hair and flesh over his head and ears, face and all. Sometimes, however, the bear is contented with beating his conquered foe with his paws till he seems to be dead; and when he perceives that he draws no more breath, will leave him. A life has, sometimes, been saved this way. If the farmer conquers, which is almost always the case, he fleas the bear and fixes up the head on his house, as a trophy of his victory. A hide will sell for five or six rix-dollars (each rix-dollar 4s. 6d. English.)

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The flesh is not much liked, tasting like liver, but a fat bear-ham is a great delicacy.

Fierce as the wolf is, he is daunted at the least opposition, and only bold and daring against those who fly before him. Even a cow or goat that turns against him will put him to flight. Hunger will make a wolf in winter-season seize a dog chained in a farm-yard, and upon the ice take away a horse from a sledge; which obliges travellers at that time of year, to go armed: many contrivances are used to destroy them. Instruments to blow them up; charged guns, laid by a carcass, that go off with the least touch; deep holes with secret traps above, into which they fall; and it is remarkable, that when another animal falls into the same pit with a wolf, as is sometimes the case; the wolf is found sneaking in a corner, at the greatest distance from his fellow-prisoner, whom, out of fear, he dare not approach.

The lynx or löffen, in Norway called *goupe*, is something like a wolf, but smaller, and is of the cat or tyger kind. It is, however, equally fierce and dangerous, and tears all to pieces that it can master. Its skin is light-grey or white with black spots like the panther, and is sold from eight to twelve rix-dollars each, according to their goodness. When a goupe is attacked by a dog, he throws himself on his back, in the manner of a cat, and turns up his fore-legs to defend

fend himself; the dog, on this, lays hold and thinks himself conqueror; but the goupe then makes use of his claws so effectually, as to flay his enemy alive.

To what we have said of the ermine in our account of Lapland, we will here add, from the authority of Bp. *Pontoppidan*, that in calm weather, they will swim to the small islands in search of the eggs of water-fowl, which they are very fond of; and when they have their young on any of these islands, they will bring them to the continent on a piece of chip or bit of wood; the mother swimming behind and with her snout shoving it along. Small as this creature is, it is capable of destroying the elk or bear, by creeping into their ears when they lie asleep, and laying fast hold with their teeth; when the large animal feels himself thus attacked, he begins to run about and roars, till he has exhausted himself; at length, being wearied out, he becomes faint, droops, languishes and dies. In the same manner will the ermine, steel himself upon a sleeping eagle, and will let this bird fly away with him upon it's back, where he continues gnawing him, till by the great effusion of blood, the bird drops down dead on the ground.

In the body of the Beaver is a bag, in which is the precious castor of the shops; with this and with his fine dark-brown skin is carried on a considerable trade at Elverum's fair. The beaver is an amphibious animal,

living as well in water as on land. Not to mention their manner of building their houses here, would be unpardonable, for though many of our readers may be acquainted with it from reading other books, many, perhaps know nothing about it. The beaver is shaped like a long-bodied dog, with short legs, a short and flat head, small round ears and eyes, a large thick and smooth tail, which weighs several pounds, the skin of which is covered with fish scales, and is so much of the fishy kind as to taste like fish, and cannot bear to be long out of the water; the rest of his body is flesh. The Roman Catholics consider the tail as fish and eat it as such. His hinder feet, are webbed like those of a goose, and are of the same fleshy nature. As his tail cannot be long out of water, the beaver builds his house in such a manner, that he can always have his hind part hanging in a place which is open from ice all the winter, that he may continually throw his tail forwards and backwards in free water.

To be sure of this advantage even where the water rises and falls, he builds always at the water-edge, a wooden house three stories high, and regularly raised above one another like a little tower, where he and his mate have each their separate lodging and bed. To fell the trees for building of these houses, the wise Creator has furnished this little animal with a tooth, four or five inches long, and sharp at the end not unlike a boar's tusk; with this, as with a small ax, he prepares the
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the wood for the joists, fits all together and lays them so, over one another, that they will not fall. After this, to transport these materials to the spot, he uses a most surprizing dexterity, as I am assured, says *Pontoppidan*, by many who have been witnesses. A number are employed on this work together, and one will suffer himself to be used as a cart, which the others like horses take hold off, fastening on him by the neck, and dragging him along; for this purpose, he first throws himself on his back, with his legs up, between which they lay their prepared timber, and in this manner convey it to the spot, one load after another; but this always costs the first a bare back, for it takes off all the hair.

Of the otter, as it is well known in this country, we shall only say, upon the authority of *Pontoppidan*, that when young, they may be tamed; for, that a credible neighbour of his assured him, he had so used one to the house, by feeding him with milk, that, at command, he would go into the river and fetch him a fish or two, at any time.

The lemming or Norway mouse, is that mountain mouse we have described in our *Account of Lapland*, and to which we must the reader.

After the quadrupeds, we come to speak of creeping animals. As to serpents, toads, and other poison-

ous creatures of that kind, they are not found but in the southern parts of Norway. To shew the power of serpents even over birds which do not seem subject to them, *Pontoppidan* relates on the authority of many credible witnesses, that as one of them lies on the ground, he will raise his head about nine inches, with his mouth opened, till a lark or a swallow, or some low-flying bird, in it's flight, happens to have the misfortune to come perpendicularly over him; on this, the bird continues stationary, though at some fathoms height, and finding itself irresistably impelled, begins to cry sadly, and at last, drops directly into the serpent's mouth, who well knows how to separate the feathers, and throw them out. That this happens, is corroborated by other authors. Sir *Hans Sloane* says the same of the American rattle-snake. But how the effluvia rising from the natural powers of the snake or serpent should attract the bird, we leave others to investigate. In one of the Hamburg Magazines, is Dr. C. J. Sprenger's experiment with a mouse, which was let loose on the ground to a snake; it made a few turns, squeaked a little, and then run directly into the snake's mouth, who all the while lay still, with his mouth open.

We shall pass over lizards, frogs, snails, grass-hoppers, worms, spiders, caterpillars, flies, ants, &c. common to other countries, and mention the cluster-worm peculiar to Norway. It is properly a congeries of animals and consists of a great number of small
worms,

worms, gathered and extended a great way along the earth, just like a rope of many fathoms, a finger and a half or two fingers broad. Each worm is not thicker than a piece of coarse thread and as long as a barley-corn, of a watry colour and a black spot on the head. These worms like to be together and are found by millions, continually crawling upon each other, yet so, that the whole company constantly follows and leaves a path behind them like a drawn line.

Of birds, Norway may boast of a great variety, sea as well as land, some in common with other countries, and some little known but in this. Their numbers are so great on the sea-coast, within ten or twelve miles of the shore, that one would imagine all the sea-fowl of the universe were collected here in one flock; and they are often seen in such flights, as to obscure the heavens. In many places they keep dogs trained to fetching the shore and strand-birds out of their holes in the rocks, which are almost inaccessible. But one farmer must not keep more of these dogs than his neighbour, that he may not prejudice him in his livelihood. The dogs as well as the farmers, run the greatest hazard of their lives, in this employ, and sometimes perish by unhappy falls; for they either climb up those excessive high and steep rocks, finding but here and there a hold or place for their feet; or else they are let down from the top, 100 fathoms or more, that they may get into the hollows under the projecting cliffs and caves

formed by nature. At Fœroe, which exports annually several thousand pounds worth of feathers to Copenhagen, there is held a bird-hunt of this kind, which is circumstantially described by Mr. *Lucas Debes*, who was many years a dean in that country, and with whose account we shall entertain our readers. It is taken from his *Færoa reſerata*, page 140.

It is not to be described, ſays he, with what trouble and danger they look for the birds in the high and ſteep rocks, many of which are more than 200 fathoms perpendicular; and there are particular people, who by nature are fitted for this kind of bird-catching, and are called *Birdmen*: they make uſe of two methods to catch them; either climbing up theſe perpendicular rocks, or elſe being let down from the top by a ſtrong rope. When they climb up, it is by the aſſiſtance of a pole, 18 or 20 feet long, with an iron hook at the end; they who are underneath in the boat, or ſtand on a cliff, faſten this hook to the waſtband of the man's breeches who climbs, and a rope round his waſt, by which means they help him up to the higheſt projection he can reach and fix his feet upon; then they help another up to the ſame place, and when they are both up, they give them each their bird-pole in their hands, and a long rope is tied round each other's waſt at each end: one of them climbs up as high as he can, and where it is difficult, the other by putting his pole under his breech, pushes him up till he gets to a good reſting

resting place. The uppermost of the two, then helps the other up to him by a rope and so on, till they get to the place where the birds build, and where they search for them. As there are, in these rocks, many dangerous places yet to climb, whilst they are bound together with a strong rope, one always seeks a convenient place to stand safe, whilst the other is climbing about. If the latter should happen to slip, he is then held up by the other, who standing firm, helps him up again, and when he has got safe past those dangerous places, he fixes himself in the same manner, that he may assist the other. But accidents sometimes happen, for should one not stand firm, or not be strong enough to support the other when he slips, they both fall and are killed: and there seldom a year passes but some lose their lives.

When they reach those places where the birds build, some are tame enough to be taken by the hand; but where they are wild, they either throw a net over them in the rock, or entangle them in a net at the end of their poles, as they are flying in and out of their holes. A boat is underneath in the sea, into which they throw their dead fowl, and presently fill it. In tolerable weather, when there is plenty of game, the birdmen will continue out in the rocks eight days together, lying at nights in some hole in the rock, where provisions are let down to them by lines, and where others go daily in boats to bring away what they kill.

Many

Many rocks are so frightful and dangerous, as not to be climbed; the men then are let down from above, by a strong rope, 80 or 100 fathoms long, and about three inches thick; one end of this the birdman fastens round his waist like a belt, and then draws it between his legs, so as to sit on it. Six men at top hold the rope, letting it sink by degrees, laying a piece of timber on the edge of the rocks, that it may not cut the cord. There is another line fastened round the man's waist, which he pulls, to give signs, when he would be pulled up, or let lower, &c. This man is in great danger from the stones in the side of the rock loosening by the rope, and falling on his head; to guard against this, he wears a thick cap; but this does not save a man's life, if large stones fall on him. The experienced in this business thinks nothing of the danger, and will shift himself from place to place with great readiness, catching the birds, as he swings upon the line, slinging himself from one ridge of the rock to another; and when he has killed a sufficient number, he ties them to the small rope and they are drawn up, or fastens them to his belt, and will often work himself up by the rope. In this manner he will swing about all day, and catch a great quantity of game.

Where there are not a sufficient number of men to hold the rope, it is fixed to a post, and the birdman will slide down without any help. Many of these men
are

are so expert at the business, that they will hang and climb without fear, in places, where they can but catch hold with their fingers, and pitch the ends of their toes, and when the distance between them and the sea beneath, shall be more than 100 fathoms,

Among the water-fowl met with in this country, is the eider-duck, of which we have given some account in treating of *Iceland*, we shall only observe further here on the authority of *Pontoppidan*, that as ravens and crows hunt out for these birds nests, to suck their eggs, it has made them sometimes build half a mile up in the country, as a place of more security, and when the young ones are fit to go to sea with their mother, she squats down, for them to climb on her back and carries them away by an even flight. This down is sold in Norway for 9s. a lb. English, and is so light, warm, soft, and ready to spread itself, that two handfuls squeezed together is enough to fill a down quilt.

To enter into the variety of birds met with in this country, and describe them all with their particularities, would be swelling this work to an enormous size, and deviating from the plan we set out upon, which is to describe the different countries and their natural history, only as far as is useful to a general reader; if he requires more, we must refer him to those treatises which describe the animals, birds and fishes of the several parts

parts of the globe. Let it suffice to say, then, that Norway has not only the birds we have mentioned, but eagles, and almost all that are common to other countries.

It is the same with fishes, none of which we shall attempt to describe, but such as are very remarkable. We have already given an account of the vast quantities of fishes which the northern seas afford. The first inhabited land from the north pole, that emigrant fishes touch upon, next to Iceland, is Norway, as also the north of Scotland and the Orkneys. Such quantities of herrings, cod, and other valuable fishes, are caught in the northern parts of Norway, as bring in annually upwards of a million of rix-dollars. To contemplate the ways of Providence in the article of fishes, must be pleasing and wonderful to a philosophic mind; and to open the reader's ideas on this subject, we will lay before him a few observations of *Rollin*, in his study of Nature, for the service of youth. Speaking of fishes, he says, "How many kinds of
" fishes of various sizes do the waters produce!
" I contemplate all these, and it seems to me that
" there is nothing but a head and a tail. They have
" no hands or feet, and their head has no free motion.
" If I was to draw any conclusions from their form,
" I should think that there wanted every necessary to
" support life; yet with so few external parts, they are
" more active, quicker, and more ingenious, than if
" they

“ they had many hands and feet. They know so well
“ how to use their fins, that they shoot forward like an
“ arrow from a bow, and rather fly than swim. Fishes
“ devour one another continually; how, therefore, it
“ might be asked, can these inhabitants of the sea
“ subsist? But, here God’s providence has allotted
“ means, and ordains it thus, that their breed and in-
“ crease shall be wonderfully great, and that their
“ fruitfulness shall by much exceed their necessity of
“ devouring each other; so, that those which are eaten
“ by others, are always very short of those which arise
“ from the next brood. When I consider, how the
“ small fishes escape from the large, by whom they
“ are looked upon as their prey, to hunt as they
“ please; I see the weak are much the nimbler, and
“ are always prepared to fly to places where the water
“ is so shallow, as not to admit the large to follow
“ them. Thus has it pleased the Creator to make up
“ their weakness, by giving them so much circum-
“ spection. How is it that fishes can live and thrive
“ in such waters as I cannot drink? How is it in the
“ midst of salt, that their flesh does not taste of it?
“ How comes it that the best and fittest fishes for the
“ use of man, approach the shore, and as it were,
“ offer themselves to our wants, and at a time when
“ they are the fattest? When on the contrary, others,
“ that are not so useful, keep farther off? Why do
“ herrings, mackrell, &c. all which in the time of
“ their increase and growth, live in unknown places;
“ at

“ at certain seasons, appear in our seas, about the
“ coasts, as if to offer themselves to fishermen, and
“ even throw themselves into the nets, and on the
“ hooks? Whose hand but thine, O Lord, guides
“ them so wisely; though thy great care is seldom re-
“ ceived with due thankfulness!”

Anchovies are here salted and barrelled up with spices, for exportation. They differ very little from the herring, except in size, being much smaller.

The Shark is a fish common to these seas, of which there are several species, but the whole tribe of sharks have no bones, excepting that of the back, but only a cartilaginous or gristly substance, instead of bone. They do not, like most kinds of fishes eject their spawn, but are viviparous, and like the whale, bring forth their young alive; five or six at a birth; their skin is hard and rough, and full of prickles, and their fins are used by turners, carvers, &c. to polish their work. The mouth of the shark, is not placed like that of any other kind of fishes, but underneath a pretty long snout, designed as it were, to prevent their destroying other fishes in too great quantities, for they are obliged to turn on their backs, when they would devour their prey, unless it happens to swim just under them. The shark bites very keenly, has a voracious appetite, and is so fond of human flesh, that
they

they will in shoals follow the Guinea ships to America, for the dead negroes that are thrown overboard in the passage. They have been known to bite a man's leg off, when bathing in the sea. Was it not, says *Sir Hans Sloane*, in his voyage to *Jamaica*, for the necessity it is under, of turning on it's back to catch it's prey, at which time the pursued fishes escape, there would be nothing that could avoid it; for it is a swift swimmer, has great strength, and the largest swallow of the fish tribe existing. Some of them are from 40 to 50 feet long.

The whale here at certain seasons is very generally met with. Having sufficiently described this fish in our *Account of Greenland*, we shall only observe here that they are seen on the western coast of Norway, in vast quantities about January; at this time, the sea appears covered with them, and from the water spouted from their nostrils continually, they have the appearance of a large city with a great many chimnies smoking.

The herring is a fish every where known, and from the Norway seas, sent almost all over Europe. In the Netherlands, there are above 150,000 people, solely employed in this fishery. In Norway also, there are many thousands of families thus maintained. Herrings, like mackrell, assemble together and follow one-another

another in vast shoals; and it is said, they have always a leader of their own species, eighteen inches long, and proportionably broad, which fishermen will never destroy, if they can avoid it. No one but a Norwegian fisherman can form any idea of the largeness and extent of these prodigious shoals. If infinity were applicable to any thing created, one might venture to make use of that word with respect to herrings, for each of them has more than 10,000 grains or eggs in it's roe.

A hill of herrings, (for so a large shoal of them is called,) according to the fishermen's accounts, reaches from the bottom to the surface of the water, which in most places where they are caught, is from one hundred to two hundred fathoms deep. They extend also to a considerable circumference. Were they all to be caught, the greatest part would be lost, for it would be impossible to get hands, tubs, salt, and other necessaries for the curing them. Several hundred shiploads are sent annually from Bergen to foreign parts, besides what is consumed by the peasants, who make them their daily provision.

During the herring-fishery, the country people assemble together on the shore by thousands, while a great number put off several miles to sea. At this season, one may often see in the compass of a mile, upwards of two or three hundred fishing boats, lying
on

on their station for a whole month or longer, and casting their large nets, which are sixty or seventy feet long. They generally put two of these nets together, and though there are a great many, perhaps 100 or 150 in one place, and pretty close together, yet in a few hours they will be so loaded with herrings, that they often sink to the bottom, and are with great difficulty drawn up again. In each net they will often catch 4 or 5,000 large herrings, which hang fast by their gills in the meshes. What I am going to relate, says *Bp. Pontoppidan*, is surprizing, and what foreigners will hardly believe, but I myself am very well assured of it, and the whole city of Bergen can witness the same, that with one cast of the net in Sundifiord, there were caught as many herrings as filled 100 (some say 150) jagers, each jagger 100 tons burthen, which make 10,000 tons, taken at one draught. In *Bp. Pontoppidan's* account of Norway, there are, doubtless, many very surprizing things told; but he seems very cautious of advancing what appears incredible on authorities he could not rely on; where he asserts matters to be as he relates them, he has sufficient proof of the fact, and where he does not, he gives it as a matter of doubt, and as reported only.

The Sturgeon is a fish in fine perfection in the North Sea. They approach the shore about Midsummer, with the summer herrings, which they drive along at such a rate, that they will raise themselves above the

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surface

surface of the water in the pursuit. They do not swim together in shoals, or extend in breadth, but follow one-another in a strait line, laying hold of each other's tail. As this fish is not armed with teeth, either for use or defence, the marks of Providence appear in it's peculiar structure, having thick broad scales or plates of bone, which cover it's body as a coat of mail, and are it's best defence.

The coast of Norway is also remarkable for it's cod-fishery, where this fish is dried, or salted and barrelled in great quantities. Upwards of 20,000 tons weight of dried cod has been exported from Bergen, in one year, besides a great deal of pickled cod in casks. Great quantities are also exported from Trontheim, Christianfund, and Stavanger. And for this purpose alone are annually imported 40,000 tons of Spanish and French salt. Barrelled cod is chiefly sold in the Baltic, but dry cod at Hamburgh, Bremen and Amsterdam, from whence they are carried up the rivers all over Germany. Some are exported to Flanders and England, but not so many as to Italy, Spain and other countries in the Mediterranean.

As the French cannot do without the spawn of Norway cod-fish, which they use by way of bait, to strew in the sea, in order to catch a sort of fish something like herrings; several thousand casks of cods roe are salted down every year in Norway, and the demand has been

so great, that, for twenty years together, there has been annually exported fourteen or sixteen ship-loads of roes only, besides what they carry in their own bottoms. From the liver of the cod, they extract train-oil, of which 7000 casks are annually exported from Bergen. Two hundred cods will generally yield a cask of oil.

The Walrus, or Sea-horse, is seen sometimes on this coast, but not so frequently as about Iceland or Spitzberg, where it is found in incredible numbers; several thousands being often seen together. Their body and head are like those of a large cow, and they have short hair on their skin, like the seal; but what is most remarkable is, that their two large teeth or tusks which project out of their mouth, are full eighteen inches long, and are very good ivory.

Of Shell-fish, the Norwegians also have great variety, besides oysters, muscles, cockles, lobsters, crabs, &c. in common with other countries. Oysters are here pickled, barrelled and exported. It is said the crab and star-fish often feed upon the oyster, and when the oyster opens it's shell to take in it's food, they will artfully throw a stone in, to prevent it's shutting close again and being pinched with the shell. This is more wily even than the fox, whose tongue or paw is often held fast, by attempting to get at the oyster. To shew how large oysters have been found, there are, in the King's museum, at Copenhagen, two oyster-shells that

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were drawn up by a cable at Goa, each of which weighs 224lb. they are five feet in diameter, and the fish was so large that every one of the ship's crew had a considerable piece of it.

In the diocese of Christiansund there is a pearl fishery, belonging to the King and carried on at his expence. They are given to the Queen as one of the regalia of the Kingdom of Norway. These pearls are the produce of a small fresh-water muscle, and are found in certain rivers and brooks. There is a manager or intendant presiding over this fishery. The pearl is generally found in that part of the fish which is called the beard in the oyster, and sometimes on both sides, but the pearls are always flat on that side that grows to the shell. There are some Norway pearls not inferior to oriental ones, but the number of these is not very considerable.

Such a trade is here carried on in lobsters, that every spring there are never less than 30 or 40 lobster-busses, from London and Amsterdam, which are loaded with them, each having wells capable of containing 12,000 lobsters alive. A lobster in Norway, eight inches long, is valued at one penny sterling, of a less size one half-penny; at this low sale, they produce annually 10,000 rix-dollars, that is £2250. sterling, in the diocese of Stavenger alone. To encourage the exportation of lobsters by the natives, it is established in the harbours, that a

Norway

Norway vessel must be first loaded, before they have permission to sell any to foreigners.

Such an infinite variety is there in the inhabitants of the ocean, that it is probable one hundredth part of them have never come to the knowledge of man, or or probably ever will. Was it possible for our sight to penetrate through the thick medium of water, as we can through the air, according to the accounts given by divers, we should see very wonderful objects. The many we have seen, may give the learned some idea of the rest. Was it possible that the sea could be drained of it's waters, what incredible numbers of uncommon and amazing sea-monsters, would exhibit themselves to our view, which are now entirely unknown! Such a sight would at once determine the truth of many hypotheses, concerning sea-animals, whose existence is disputed and looked upon as chimerical. The following extraordinary sea-monsters that are occasionally met with on the coast of Norway, says *Pontoppidan*, though they may appear incredible, are well-attested by numbers of credible witnesses, and hundreds of testimonies might be produced for each instance, if it was required.

Among the many sea-monsters often seen in the north sea, the first we shall mention are the merman and mermaid. The existence of this creature is questioned by many, nor is it at all to be wondered at, because most of the accounts given of it, are blended with fables and

idle tales ; but that does not render it impossible in the nature of things. It is well known there are sea-horses, sea-cows, sea-wolves, sea-hogs, sea-dogs, &c. so called from their bearing a near resemblance to the land-animals of those species. Why then may there not be sea-men and sea-maids, when we know that in the tribe of land-animals, there are apes and baboons nearly resembling the human species ? I hope then I may be credited, says *Bp. Pontoppidan*, when I declare that in the diocese of Bergen are several hundreds of persons of credit and reputation, who affirm, with the strongest assurances, that they have seen this kind of creature, sometimes at a distance, and at other times quite close to their boats, standing upright and formed like a human creature down to the middle : the rest they could not see. I have spoken with many of those people, all eye-witnesses to the existence of the creature, and I have taken all possible precautions in examining them strictly on the subject, the result was, that I found them all agree in every particular of their accounts. But of those who have seen them out of the water and handled them, I have not been able to find more than one person of credit, who could vouch it for truth ; this is the *Rev. Mr. Peter Angel*, minister of the parish of *Vand Elvens Gield* on *Sundmoer* : I shall relate what he assured me, when I was once on my visitation-journey. He said that in the year 1719, he, (being then about twenty years old) along with several other inhabitants of *Alstahoug*, in *Nordland*, saw what is called a merman,

man, lying dead on a point of land, near the sea, which had been cast ashore by the waves. It's length was above three fathoms. It was all over of a dark-grey colour, it's lower part like a fish and had a tail like a porpus. It's face resembled that of a man, with a mouth, forehead, eyes, &c. It's nose was flat and as it were pressed down to the face, in which the nostrils were, however, very visible. The breast was not far from the head, the arms seemed to hang to the side to which they were joined by a thin skin. The hands were, to appearance, like the paw of a seal. The back of this creature was very fat, and a great part of it was cut off, which, with the liver, yielded a great quantity of train oil. Mr. *Luke Debes*, in his description of Faroe, tells us, that the people there have seen a mermaid with a fish in her hands, of course concludes they are animals of prey. This mermaid he thus describes, "She stood close to the shore two hours and a half, and was up to the navel in water. She had long hair on her head which hung down to the surface of the water all round her."

Another wonderful sea-monster, seen sometimes in the North, is the great Sea-serpent. These creatures continually keep themselves at the bottom of the sea, excepting in the months of July and August, which is their spawning time; they then come to the surface of the water, in calm weather, but plunge into it again as soon as the wind raises the least wave. If it were not for this,

the reality of this snake's existence would be less questioned than it is; though the coast of Norway is the only place in Europe, visited by this terrible animal. I questioned it's existence myself, says *Pontoppidan*, till that suspicion was removed by the full evidence of credible and experienced fishermen and sailors in Norway, of which there are hundreds, who can testify that they have annually seen them. Nay, the Honourable *Lawrence de Ferry*, a captain in the navy, shot one in company with several men in the year 1746, all of whom made oath of the truth of it. This creature appears, on a fair estimate, to be full 600 English feet long, and it's body, in circumference, to be as big as two hogsheds. When it lies on the surface of the water, it is in many folds, that is, there are in a line with the head, which it carries near two feet out of the sea, some small parts of the back, to the number of twenty-five or more, to be seen above the surface of the water, when it moves or bends. These, at a distance, appear like so many casks floating in a line, with a considerable distance between each. The head has a high and broad forehead, and resembles that of a horse, it's snout being flat, with large nostrils and several stiff hairs standing out, like whiskers. It's eyes are very large, of a blue colour and look like two pewter plates. The whole animal is of a dark-brown colour, but speckled and variegated, with light streaks or spots that shine like tortoiseshell. It seems to have a quick smell, for, to avoid any danger arising from them, fishermen carry

ry some castor with them, a little of which they throw into the water, whenever it appears in sight, which it always flies from; otherwise they would be in danger of being sunk, for this animal has been known to throw itself across a boat and sink it, and it's excrement, which floats on the surface of the water is so corrosive, as to blister the hands of those who handle it. There seems to be some allusion to this creature in the Prophet *Amos*, chap. 9. v. 3. "And though they be hid
" from my sight in the bottom of the sea, thence will I
" command the serpent, and he shall bite them." The supposition that this sea-snake answers the description of the leviathan, or the crooked serpent, *Isaiah* 27, 1. "that shall slay the dragon that is in the sea;" or that it may be the long serpent mentioned in *Job*, 26, 13. is not without some foundation. *Egede* (an author of credit) says that in 1734, he saw one that raised itself so high out of the water, that it's head reached above the main-top-mast of the ship. And we may strengthen these assertions, by an account of modern date; *Jens Anderson* and *Mads Jensen*, master and mate of the *Margaretta* of Esterezer of Norway, declared on the 16th of August, 1786, before *J. R. Lamy*, a magistrate of Dundee, in Scotland, that on Saturday, the 5th of August, 1786, between the hours of nine and ten in the forenoon, being on their voyage to Dundee, in latitude 56 deg. 16 m. N. about fifteen or sixteen leagues to the eastward of the island of May, they, as well as the whole crew of the said ship, perceived, within less
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than one mile's distance of the southward of them, what they conceived to be an animal called in Norway a sea-serpent, a creature of a huge size, emerging from the sea; that, from it's appearance, it seemed to form three low islands, or sand-banks, of a greyish colour; that they conceived the length of it to have been at least three English miles; that it lay stretched from S. W. to N. E. that it's breadth appeared to be about twenty or thirty fathoms; and that it was in sight fifty minutes and went down gradually, without any remarkable agitation of the water. From the time of it's ascending and during it's appearance on the water, the weather was perfectly calm, and it went down again as soon as a breeze came on. The waves broke on those parts of it which were above water, as on a bank, and the greatest apparent height it bore above water, seemed to be from two to three fathoms.

We come now to the *Kraken*, which is incontestibly the largest creature of all the animal creation, and consequently deserves the best account the nature of things will admit of. Norway fishermen affirm, that as they row out several miles to sea, in hot summer-days, when they expect, by their situation, to find 80 or 100 fathoms of water, it often happens that they do not find above 20 or 30, and sometimes less. At these places they generally find the greatest plenty of fishes. By this they judge the kraken is at bottom. If the depth at this time decreases, they find the animal is raising

raising itself nearer the surface, of course they take to their oars and get off. When they have reached their usual depth and find themselves out of danger, they lie upon their oars, and a few minutes after see this enormous monster come up to the surface. He there shews himself sufficiently, though his whole body does not appear, and in all likelihood no human eye ever beheld (except the young of this species) it's whole back or upper part, which seems to be an English mile and a half in circumference, and looks like a number of small islands, surrounded with something that floats and fluctuates like sea-weeds. Here and there a larger rising is observed like sand-banks, on which various kinds of small fishes are seen continually leaping about, till they roll off into the water from the sides of it; at last several bright points or horns appear, which grow thicker and thicker, the higher they rise above the surface of the water, and sometimes they stand up as high and as large as the masts of middle-sized vessels.

It seems these are the creature's arms, and it is said, if they were to lay hold of the largest man of war, they would pull it down to the bottom. After this monster has been on the surface of the water a short time, it begins slowly to sink again, and then the danger is as great as before, for his motion occasions such a swell and such an eddy or whirl-pool, that it draws every thing down with it, within it's sphere of action.

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This enormous sea-animal, in all probability, is of the star-fish kind (which consists of a round body as a centre, without a head, from which extends eight or ten points or legs, resembling the rays of a star.) And what we have called it's arms are more properly *antennæ*, or feeling horns, with which it moves and gathers it's food, which consists of fishes. Those who have observed it, have taken notice, that for some months the kraken is continually eating, and in other months continually voiding it's excrements. During this evacuation, the surface of the water is coloured and appears thick and turbid. This brings the fishes about him, when he feeds upon them, and after digestion converts them into baits for other fishes.

Many seafaring people have given accounts of floating islands, that is, sudden appearances of land which again as suddenly vanish, particularly in the north sea. This can be nothing but the back of the kraken: and if there be any credit, that it is in the power of a fish to stop a ship under sail, as some seamen report, it can be no other than the kraken.

CHAP IV.

Of the People.

WE come now to speak of the people of this country, who were most probably the followers of *Odin*, driven out of Asia by *Pompey* the great, and who spread themselves to the north, as far as they found the country habitable. The famous district *Quænanger*, in the manor of Nordland, where the fabulous *Rudbeck* supposes his northern Amagonian, or female republic, to have existed, is well known. This republic, if any such there was, was driven with the ancient inhabitants of Norway, by the followers of *Odin*, into Finland. The petty kings of these more modern Norwegians, who then took possession of the country were, in the tenth century, conquered by King *Harold Harfagre*, and such as would not submit to him, left the country and fled to Iceland, Greenland, Ferroe, Shetland and the Orkneys, where they settled.

The Norwegians are in general robust, tall, well-made and lively. The peasants who live among the mountains, are generally taller than the rest, and have
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a certain severity in their countenance which commands respect, and seems expressive of the strength of their intellectual faculties. Along the coast, they are not so tall and robust, but more corpulent and plegmatic, and have a rounder visage. In most parts of Norway, the air, which the peasants breathe, is clear, fresh and wholesome; their diet plain and homely, and as they undergo a great deal of labour, both by sea and by land, and are naturally of a chearful disposition, they have a constant series of good health, and more are found here upwards of 100 years of age, than in any other nation. They are inured to cold and hardships from their childhood, and will run about bare-footed on the ice, in the latter end of November. The mountaineer wood-men have their beards often loaded with icicles and their bosoms filled with snow; and when their naked breasts are occasionally exposed, they seem as hairy as their chins. On my travels, says *Pontoppidan*, over the highest mountains of Norway, which are covered with snow, where houses are of no service, I have seen the peasants, in great numbers, do the work of horses, and indeed they seem almost to equal those animals in strength. I have observed, that when they have been in a profuse sweat, they have thrown themselves every half-hour upon the snow, to cool and refresh themselves, and have even sucked it, to quench their thirst. All this they undergo, without the least apprehension of a cold or fever, or without murmuring or betraying any discontent. On the contrary, they go singing on merrily
all

all the while, and hold out for nine hours together, at the hardest labour imaginable, with incredible chearfulness and alacrity. How wisely has Providence endowed these people with constitutions equal to their respective wants ! A remarkable instance of this may be seen on the islands near the coast, where the peasants of both sexes assemble by thousands, about the middle of January, to reap their winter-harvest from the ocean. At these times, every family takes with them five or six weeks provision, chiefly dried fish, keep out at sea all day and great part of the night by moon-shine, in open boats, and, after that, crowd together by scores into little huts, where they lay down in their wet cloaths, and have scarce room to turn. Here they repose themselves the remainder of the night, and the next morning return to the same laborious employment, with as much pleasure and chearfulness, as if they were going to a merry-making.

The hair and eyes of the Norwegians are lighter than those of most other nations, and a dark complexion here, is as rare as a fair complexion in France or Italy ; for we find that the clime changes here, and in all northern climes, hares, partridges and other animals, from a dark or brown colour to the finest white. The farther we proceed from the Equator, the more is the black colour of the inhabitants lost. They are still pretty brown above the tropics ; but we meet with none that are entirely white, till we get a great way into the
temperate

temperate zones, and at the extremities of these zones, we find the fairest complexions. The *blonde* or flaxen complexion of the Norway women, strikes the eye of the admiring traveller, and he can scarcely believe, that the female he now beholds and the African he lately cast his eyes upon, are of the same sex; but, beyond the temperate zone and where the frigid zone commences, the inhabitants lose their fair complexion and grow darker; for as excessive heat darkens the skin and gives the inhabitants of the torrid zone a tawny complexion, so does excessive cold the same.

The cold in Norway and Norden by no means obstructs the growth of the body; obvious by the complete stature of the people in these countries; whereas the Laplanders, Greenlanders and Samoiedes, are all a short thick-set race, and of a dark-brown complexion, certainly occasioned by the intense cold in that climate.

Daily experience shews us, that every nation is, in some degree, characterized and distinguished by it's particular air, nourishment, education and manner of living. The Norwegians are in general dextrous, active, penetrating and ingenious. especially in all kinds of mechanical performances. Every inhabitant is an artizan, and supplies his family in all it's necessities with his own manufactures; so that there are few hatters, shoe-makers, taylors, tanners, weavers, carpenters, smiths, or joiners by profession; all these trades being

being carried on in every farm-house, They never think a boy can be a useful member of society, nor a good man, unless he is made master of all these. But these dabblers in so many trades, it is natural to suppose, can seldom excel in any one branch: it is sufficient, however, that they perform them well enough for their purpose. Yet many of these mechanical peasants bring their work to such perfection, that it is hardly distinguishable from town-made goods. At Hardanger, there are several country fellows that make their own violins, and some of them so good, as fit to be played on in a concert. But this genius chiefly leads them to carving in wood all manner of devices, with their *tolle-knive*, being a short broad knife, of their own forging. Among others, a peasant, in the beginning of this century, whose name was *Halvor Fanden*, excelled so much in this art, that connoisseurs would give their weight in silver for his carved cups and other works in basso-relievo; and in the royal museum at Denmark, they are considered as their greatest artificial curiosities. In the same museum there is a bust of *Christian V*, carved in a certain wood called Been-wood, by a shepherd, who in the year 1688, when the King went to Drontheim, stood in the road to see his Majesty pass, and received so strong an impression of his face, that he was able to represent every lineament and feature to the life, without having ever seen the original but once *en passant*. At Arendal, they build ships from two to three

hundred lasts burden, and all by imitation, without any rules of art.

Formerly, the Norwegian youth, not only the common people, but also those in a more elevated station, were trained up to wrestling, riding, swimming, throwing the dart, scating, climbing steep rocks and forging iron. The other parts of their education consisted in writing the Runic character, blowing the horn, and composing songs and odes; so that every Norwegian peasant was an artist, a gentleman and a poet. It is, in some measure, the same now. Next to sounding the horn, which is a kind of a haut-boy, they have a musical instrument, which the farmers call *lang-leek*, having six brass wires stretched upon a sounding board about four feet long and six inches broad; but, though the peasants prefer it to a guitar or lute, it will hardly please a delicate ear. But, the violin is their most admired instrument, and is sometimes used in the house of mourning, where they will sit at the head of the coffin, playing all day long, perhaps to drive away melancholy. They do the same, when the corps is carrying to church in a boat, which is frequent in the western parts. But this is not so strange, as an old and superstitious custom in some places in the diocese of Christian-sand, where they ask the dead person why he died? If his wife was not kind to him, or his neighbours civil to him? In some places in Lardal, in the diocese of Bergen, every one that comes into the room where the corps

corps is, falls on his knees at the coffin and begs forgiveness of the deceased, if he has ever offended him. Their clergy frequently tell them of the absurdity of this, it being too late to ask forgiveness; but so used are they to their old customs, that they find a difficulty to break it off.

The capacity of the Norwegians for literature is not inferior to their skill in mechanics and bodily exercises. Had they the same opportunities for improvements, as their neighbours in Denmark, they would make an amazing progress. We may judge of this, by the children in Norway, who take their learning extremely fast, and are capable, in a very short time, to get a book by heart and comprehend the meaning of it. Every Norwegian peasant, especially the freeholder that can pay his taxes, governs his house and possessions with as much power and authority as a nobleman: no one directs or controuls him. This gives them a certain freedom and generosity of mind; and if the liberal arts had as much encouragement here as in some other countries, they would undoubtedly make a considerable progress in a short time, and among a number of any other nation, the Norwegians would be found of a superior genius in the republic of letters. It is found by experience, that those who live further up the country, near Drontheim, are the most ingenious. In conversing with the peasants about any spiritual or temporal concerns, within their knowledge, we find them

provided with judicious and pertinent answers; their questions are generally clear and rational, and their answers discover great penetration and knowledge, superior to many who have had all the advantages of education.

Another good quality observable in the Norwegians is civility and a courteous behaviour, being very obliging and willing to serve others. In this they do not fall short of the politeness of the French, whom they resemble more than any other nation. Their behaviour is not affected but quite natural, and may be looked upon as the particular genius of the country. The Norwegian peasant, in point of politeness, exceeds the Danish burgher; and the Norwegian burgher, especially of the mercantile class, in this respect, equals at least the Danish nobility. As to fidelity and honesty they are not less practised here than in other countries. In short, the Norwegians, says *Molesworth*, are a faithful, honest people, and in their loyalty, the throne of Denmark has found it's chief support. As a proof of their valour and fidelity to their king and country, I will only, says *Pontoppidan*, give an instance or two in a late war; I mean the zeal of those citizens that fired their own houses to dislodge the enemy; and the peasants who dispersed themselves about, in the rocks and defiles, with their fire-arms, to cut off their retreat and did not suffer them to pass, without being remarkably weakened. In the year 1716, when the Swedish army had

had invaded Norway, whilst one of the governors of a fortification on the frontiers, was lying near a navigable river, with his corps, which was greatly weakened, waiting for fresh transports from Denmark, there came a number of grey-headed farmers to him and offered themselves, with all their accoutrements, as volunteers for his Majesty's service. There came, one day particularly, a body of 300 such volunteers, from Tellemarken, who were vigorous and in good spirits, with fire-arms and three weeks provision in their knapsacks, and thus accosted him, " Good day, father ; " we hear that you have got strange unwelcome guests, " that you want to get rid off ; if you have a mind to " make use of us, only tell what we are to do, and you " shall see that we are *men*." It was these peasants who were commanded by Captain *Coucheron*, in the action of Krog-wood, when the Swedes endeavoured to force a passage through, and were repulsed with the loss of 200 men ; but the Norwegians, who were well posted, did not lose a man.

The skill of the Norwegians in maritime affairs is well known ; they have a genius for all warlike employments, are not easily repulsed, but will support the honour of their country and undergo the greatest fatigues with very little rest or nourishment. The Norwegian army consists of 30,000 effective men, besides 14 or 15,000 sailors, which all Europe can hardly match.

It is a pity that such hardy veterans should ever quarrel among themselves. In former times they would carry their revengeful disposition so far, that in a party-quarrel the common peasants, would stand upon their point of honour and fight it out with their knives; and before they began, would hook themselves together by their belts, then draw their knives and would not be parted, till one or the other was mortally wounded or killed. This brutish custom prevailed in Norway, till about the middle of the last century, to such a degree, that they say, when a peasant with his family was invited to a wedding. the wife generally took her husband's shroud with her, because on these occasions, they seldom parted before they were intoxicated with liquor, the consequence of which was fighting and this seldom ended without murder. Some of the peasants who have put away these instruments and broke themselves of this wicked custom, still retain that revengeful spirit and that insolence and pride which were the promoters of it; however, they make use now of a less pernicious instrument and employ the lawyer's pen instead of a knife. They are very obstinate and will persist in their animosities to the last, and if a poor man has it not in his power to pursue his suit, his neighbours will often make a collection to enable him to do it.

But with the foregoing fault, there is a commendable ambition in the Norwegian peasant, which makes him strive to live independent of his friends; and if his
freehold

freehold be incumbered he uses his utmost efforts to clear and redeem it. There are many not a little proud of being thought to be descended from noble families, and this ridiculous vanity prevents them from marrying their children very advantageously, by standing upon their blood and birth. They are fond of being respected and honoured to the utmost, and the great complaisance they shew to others is not without a view of having it returned. From the same source, springs the Norwegian's desire to distinguish himself in his station, by fine cloaths, an elegant house, &c. This is very conspicuous in most trading-houses, where commerce gives them an opportunity of conversing with foreigners, especially the English, whom they chiefly endeavour to imitate, and for want of abilities to equal us in splendor, magnificent entertainments, furniture and equipages, a great many ruin themselves. The Bergen merchants indeed, who are most of them descended from the frugal Dutch or Germans, continue still in that way, like good sober tradesmen.

But, though the Norwegians endeavour to follow the English in these particulars, and in a conceited opinion of their own country, yet they are very unlike us in friendship and hospitality; for there is no country in the world, where the people are so hospitable, liberal and so willing to serve and oblige strangers, as they are in Norway. A traveller is seldom suffered to pay for his lodging, which may partly proceed from the

few persons who visit those parts; they therefore think it a duty to treat the stranger, as well as it is in their power, and look upon it as an honour done them, if he accepts of their civilities. Notwithstanding all this, the peasant never gives the upper end of the table to the greatest guest, he thinking that place belongs only to himself. They keep open house for three weeks at Christmas, set out the best things they can afford and load their tables during the whole time. Nay, on Christmas-eve, they invite the very birds to the festivity, and hang out at the barn-doors, on a pole, an unthreshed sheaf of corn, for that purpose.

As the Norwegian thus contributes to the good and happiness of others, so he also endeavours to make himself chearful and always to appear good-natured. Envy and discontent are here banished to the rich and great, whose temporal advantages are rather a plague than a comfort. The little the common people have to indulge in, relishes and agrees with them and they enjoy it, though it be plain and homely; except it be in public companies and entertainments, where they are rather too much inclined to drink. But they are temperate in their daily meals, have no superfluity and, therefore, most of them live to a great age; many to 80 or 90, some to 100 or 120 years. In the year 1751, in the diocese of Aggerhuus only, 136 persons had reached 80 years of age, 41 had reached 90 and four were upwards of 100. In 1733, when *Christian VI.* and

and his royal consort visited their Norwegian dominions, they took up their residence in the house of Lieutenant Colonel *Colborsen*, in Frederickshald, who was desirous of diverting his royal guests, with what they call a jubilee wedding. This was performed in the garden under tents pitched for that purpose.

There were four couple married, being country-people invited from the adjacent parts, and out of all these were none under 100 years of age, who all of them lived several years afterwards. These eight married people made themselves exceedingly merry on the occasion, and danced with green wreaths on their heads, which brides always wear on their wedding-day. This is so extraordinary an instance of longevity, as is not to be met with in the history of any other country.

Though Norway is in general a very healthy country, yet it is not exempted from it's peculiar diseases. Among the diseases that most appear in the diocese of Bergen, which is the most unhealthful spot in all Norway, is a kind of itch, probably owing to the people eating a great quantity of fat fish; it is a kind of leprosy that breaks out in ugly boils on the face. They have also a disease called *allevilde*; which seizes the patient at first with violent shooting pains, flying from one part of the body to another, and often breaking out into sores and ulcers. Another is *begavning*, a kind of epilepsy, but seldom so violent as in other countries, which

which some attribute to the eider-down beds they lie on. They have cures however for them all, except a certain fever, which the peasants call *landfarsoet*, which appears seldom, but is contagious and epidemic; it is something like the distemper which soldiers are apt to catch when encamped on damp places: it is malignant and painful, and when it rages, carries off great numbers.

We will now speak of their food and manner of living. In the article of diet there is a great difference between those who live in the country and the inhabitants of trading-towns, a great part of which consist of Danes, Germans, Dutch and English, who make their bread and dress their victuals in the Danish fashion. They have almost all sorts of provisions here in perfection, except butchers meat, which is not very plentiful. As for wild-fowl, all sorts of game and all kinds of fish, except carp, they have, in as great abundance as in any other country in Europe. Milk is very good and rich, and as to wines, spices, &c, greater quantities of these are imported than there is occasion for, or good economy requires. Most merchants live here in a more elegant manner than the *noblesse* of other countries. All kinds of wines are so common in Norway, that it may be questioned whether more is not consumed there in private families, than even in the wine-countries.

The

The peasant in Norway, as in other places, keeps close to the customs and manner of living of his forefathers, and as he follows them in other things, so does he in his modes of eating and drinking. Bread, which is the chief support of life, is not made of rye, among the peasants, except on festivals, but of oatmeal, and in flat round cakes, extremely thin and large as a small dish, and they call it *flad-brod*; it much resembles our sea-biscuits and will keep a year, if put in a dry place. Some reckon the oldest to be the best, and in former times, she was esteemed a good housewife that saved for her son's wedding, a piece of bread that she had baked for his christening.

When grain is scarce, as it sometimes happens to be after a severe winter, the peasants are obliged to have recourse to an old custom, as a disagreeable but sure method of preserving life. Their bread, in time of scarcity, is thus made. They take the bark of the fir-tree, boil it and dry it before the fire, then grind it to meal and mix a little oatmeal with it. It has a bitter and resinous taste, and does not afford much nourishment; but even in the most plentiful times they will occasionally eat it, that they may be prepared against a time of scarcity, which does not happen once in a century. In the province of Bergen, which is the most barren, there is least reason to complain, as they import a great deal of grain from Denmark and places round the Baltick and keep their magazines full. Such Norwegians as
live

live by the sea-side, like the Icelanders and Finlaps, eat dried stock-fish by way of bread.

The peasants make themselves a kind of hasty-pudding of oatmeal and barley meal, which they call soup, and in which they will sometimes boil a pickled herring or a half-salted mackrell or salmon.

They are better provided in Norway with fresh fish than in most countries. They have also plenty of grouse, partridges, hares, red-deer, rein-deer, &c. They also kill cows, sheep and goats, for winter-stock, which they pickle, cut in thin slices, dry in the wind and eat like hung-beef. This they call *skarke*, and it requires a ploughman's stomach to digest it. Their general drink is small beer in winter, milk and water in summer, and good strong beer at Christmas; and, they are fond of smoking tobacco.

The Norwegians who live in towns have nothing remarkable or particular in their dress, but the peasants differ much from these; those which are called stifle-farmers, have their breeches and stockings all of a piece, something like the Hussars, with a wide loose jacket made of a coarse woollen cloth called *vadmel*. Their waistcoats are of the same, and some that will appear finer than ordinary, cover the seams and put a border all round, of the same sort of stuff, but of a different colour, which looks like lace and has a gay appearance.

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NORWEGIANS.

J. S. Sherburne del.

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J. S. Sherburne del.

The Hardanger peasants are particular for wearing black clothes edged with red, which distinguishes them from their neighbours. The Vaafferne wear all black, and the strile peasants wear white edged with black; about Soynefiord, they wear black and yellow, so that the inhabitants almost of every parish in the province, vary in the colour of their cloaths.

They all wear a hat flapped all round, or a little, brown, grey or black cap on their heads; this last is a sort of quarter-cap, made quite round and the seams are ornamented with black ribbands. They have shoes of a peculiar fashion, without heels or soles, which consist of two pieces, the upper leather, which sets close to the foot, to which the other is joined in a great many plaits or folds. In winter, and when they travel, they wear a sort of half-boots, that reach up to the calves of their legs; these are laced on one side something like a Roman buskin. When they travel on the rocks in the snow, that they may not sink too deep, they put on what they call *truvieres*, which are round like the hoop of a small barrel, worked across with twigs or wicker, and this keeps them up; but as this way of travelling is troublesome, when they have a long way to go, they put on scates about as broad as the foot, but six or eight feet long, and pointed before; these are covered underneath with seals skin, so that the smooth grain of the hair turns backward towards the heel, such as they travel with in Lapland. With these snow-skates they run

run about on the snow as well as they can upon the ice, and faster than any horse can go; with which the corps of soldiers, called *keir-lobere*, or scaters, in time of war, march with great expedition like the Hussars.

A Norway peasant never wears a neckcloth or any thing of the kind, except when he is dressed; for his neck and breast are always open, and he suffers the snow to beat into his bosom, which he esteems an ornament; but on the contrary, he covers the veins in his wrist close, to keep them warm, binding them round with a woolen fillet, which goes several times round the wrist, and is supposed to contribute to their strength. About their body they wear a broad leather belt, ornamented with convex brass plates; to this belt hangs a brass chain, which holds their *tolle-knive*, or their large knife, gimlet and other tackle.

The womens dress has likewise it's distinctions; when at church and genteel assemblies, they wear jackets laced close, with leather girdles and silver ornaments about them, worth sixteen or twenty rix-dollars. They wear also a silver chain, three or four times round the neck, with a gilt medal hanging at the end of it. Their handkerchiefs and caps are almost covered with small silver, brass and tin-plate buttons, and large rings such as they wear on their fingers, to which they hang again a parcel of small ones, which look brilliant and make a gingling noise when they move.

A maiden

A maiden bride has her hair platted, and hung as full as possible with such kind of trinkets, as also her clothes. For this purpose they get all the ornaments together that they can, the more the better, and with these belts, buckles, buttons, plates, rings, &c. she makes a grotesque figure, not much to the advantage of her person.

In some trading-cities, especially at Bergen and Christiana, they have begun to build stone houses, but their houses in general are built of fir and pine-trees, the whole trunks of which are used in building, being laid one upon another, and only chopped even, to make them lie close; at the corners they are mortaised, so that they never give way. These trunks are left round as they grow, both inside the house and outside, and are frequently boarded over and painted, which gives them a genteel appearance. The inhabitants of Bergen do not trust goods of value, which are not in constant use, in their dwelling houses, but keep them in warehouses out of the town.

In country-villages, they do not build their houses adjoining to each other, but in the manner of a great many towns in Switzerland and Holland, every house standing by itself, with their fields and grounds about them; and there are some farm-houses that look like small villages, but they are generally let to three, four or five families, and frequently consist of six, eight or
ten

ten separate apartments, and the *stovburet*, or magazine for all the provisions, is generally placed at a considerable distance from the dwelling-house; for fear of fire. It stands very high upon poles, to keep the provisions dry and preserve them from mice and other vermin. The kitchen, where they cook and brew, stands also separate, as do the barns, hay-lofts, cow-houses, stables and the like. Such a farm has generally a mill belonging to it, situated by some rivulet, besides a smith's forge, for every farmer is his own smith. At Sundmoer and other places in that diocese, are frequently seen some lonely houses on the tops of high mountains, surrounded with rugged and steep-projecting rocks, so that there are few castles so inaccessible; for there is often but one way to come at them, which is by small steps and here and there some wooden pegs fixed; so that the ascent is very dangerous, and few people venture up, that are not used to them. Up in the country, where timber for building is but of very little value, there is many a farm-house as large and handsome as a nobleman's seat. The dwelling-house frequently is two stories high, having a railed balcony in the front, with handsome windows and the rooms wainscoted.

Windows in Norway are new things, and seldom seen in peasants houses, for on this side of Filefield, in the whole diocese of Bergen, it is rare, even among the rich farmers, to see what they call a *glar-stuerne*, that is a dwelling-house with windows. Houses without win-
dows

dows receive their light at the top, which is about the height of the room, where a square hole is made in the middle. In summer and fine weather, they leave this hole quite open, but in winter or wet weather, it is stopped up with a wooden frame, over which is strained the inward membrane of some animal, which is as strong and transparent as a bladder. This light is lifted off, or put on, with a pole, which is reckoned a most necessary piece of furniture in every farm-house. Those who come to a farm-house, on any important business, especially courtship, must lay hold of this pole, before they utter a word. Through this light-hole also passes the smoke, they having no chimnies. This custom, one would suppose, would be very hurtful to the eyes, but it is not so; for the smoke, meeting with no obstruction, soon rises above a man's head, and it seldom falls so low in these rooms as in many that have chimnies.

Under this light-hole generally stands a long thick table, and benches of the same wood. At the upper end of the table is the *høy-sædet*, or high seat, which belongs to the master of the house only, who also has a little cupboard for his own use, in which he locks up all his treasures. In towns they cover their houses with tiles; but in the country, they lay over the boards the sappy bark of birch-trees, which will not decay for many years. They cover this again with turf, three or four inches thick, which keeps the house close and warm. Sometimes you may see service-trees and al-

ways good grafs growing upon the turf, which induces the goats to leap about and climb up there for good pasture ; and many a farmer mows it and gets a pretty good quantity of hay, from the top of his house.

Commerce or trading with foreign nations, has for many ages flourished in Norway. Forty or fifty sail of merchant-men, deeply laden from different parts of the world, come annually into Bergen harbour in the spring, and about 800 ships loaded with the produce of the country sail out of it, and two or three hundred sail are seen lying there at a time. Drontheim, Christiana and Bragnæs, are the most considerable trading cities of this kingdom, next to Bergen, whose trade is very considerable to all parts of Europe, and, on a moderate calculation, brings in more than 100,000 rix-dollars a year. The produce of Norway exported is copper, both wrought and unwrought, iron cast into cannon, stoves and pots, or forged into bars, lead, though but in small quantities, masts, timber, deal-boards, planks, marble, veeg-stone, mill-stones, and seyl-stones. Variety of fish is also exported, as cod, herring, salmon, ling, flounders, and lobsters; also cow-hides, sea-calf-skins, goat-skins, some dressed into cordovan leather; various kinds of coarse and fine furs of bears, wolves, foxes, beavers, ermins and martens; eider-down and other feathers; butter, tallow, train-oil, tar, juniper and several other sorts of berries and nuts; salt, allum, glass, vitriol and pot-ashes. All the above-named
products

products of Norway, (fish, timber and metals excepted) may, upon a well-founded calculation, amount to three millions of rix-dollars yearly.

This nation has a genius for trade and navigation, though, as hath been before observed, their splendid manner of living in some places is an obstruction to it. Norwegian youths are sent to English, French and Dutch merchants' 'counting-houses, to improve themselves and learn the language, and some young people go there, from the same parts, for a year or two, for a similar purpose.

As every inhabitant of Norway is an artist, and wants not the assistance of any professed mechanic, such trades are not very general. For this reason, there are but two cities in the heart of the country, which are Korningsberg and Roraas; all the rest are situated upon the coast. All fine and curious works are imported from Holland and England; though the Norwegians begin to improve in such articles, and by degrees find the advantage of it, especially in joiners and cabinet-maker's work. Agriculture is carried on, more or less, every where. Some farmers export their corn, but many more are obliged to buy more than half they use, and he is accounted a good farmer, who can grow enough to supply his own family. This, in a great measure proceeds from the peasants choosing rather to work in the woods, or at the fisheries, than be employed

employed in agriculture ; but, as they begin now to improve the waste grounds more than ever, a little time will make a great alteration. But the Lord of Nature having distributed various dissimilar means of living among different nations, that one may have need of the other, and that one country may dispose of it's superfluities to another, and import other things which it wants at home ; I say, this considered, perhaps things are as well as they stand. For, if Norway was to produce a sufficient quantity of corn, so as not to want foreign grain, Denmark would not probably know where to dispose of it's superfluity in that commodity. Grazing and breeding cattle is the chief part of the farmer's employment, by which, he not only supplies his own wants, but derives a profit, by sending them to market. In the mountains, the peasants make grazing almost their only occupation, and send their cattle (as has been observed,) to a great distance to graze, in fruitful spots, or on the tops of mountains, or in the valleys, or along the rivulets that run between the hills.

Cutting of wood, felling and floating of timber, burning charcoal, extracting tar, and every thing that belongs to the woods is the principal employment of the peasants of Norway. Of woods that belong to the public and are no one's peculiar property, they have the wood, &c. for their labour, and generally stay there for several weeks together, taking as much provision

vision with them, as they can carry, or having it sent after them. When the timber is felled and cut, they are obliged to leave behind a great deal of the lop, to rot. The large timber they draw away in the winter, to the nearest river or lake, by a horse or two fastened to each piece, and in the spring, the merchants or their agents are there to receive it, and order it be floated where they think proper. In this work, as well as at the saw-mills, and preparing wood for faggots, making staves for casks, and hoops for the fisheries, great numbers are employed, and still greater, in burning of charcoal. Of charcoal, vast quantities must be delivered to the melting furnaces within the distance of eighteen miles, at a fixed price, *viz.* at 2*s.* 8*d.* English per last, each last consisting of twelve tons, and each ton, two feet square. If this privilege was not granted to the mines, it would be impossible to work them.

The roots of the fir-trees, which have stood several years in the ground, after the trees have been cut down and thus imbibed the fatness of the soil, they burn for tar; this they do in the open fields, and carry it to the sea-port towns for exportation.

Besides the silver, copper, and iron-works which afford a livelihood to many thousands in Norway, as hath before been shewn, great numbers are employed in navigation and fishing, and maintain themselves by these occupations.

occupations. Hence all the peasants that live near the sea, are so accustomed to it, from their childhood, that like amphibious animals, they cannot live without rowing or dabbling about in the water. Mr. *Leeganger*, the minister of Karsund, declares, that during the time he had the parish of Udsire, which was fifty years, not above ten grown men died ashore, the rest having been drowned at sea.

Hunting, shooting and bird-catching, afford some of the people of Norway a comfortable livelihood, for every one is at liberty to pursue the game on the waters, without controul. The best marksmen live in the mountains; but, these hunters, in times of distress, will sometimes fall upon the farmers, and partly by threats, and partly by begging, oblige them to relieve their necessities.

Having now treated of the people in general, their manner of living, employments and occupations, I will close this account of Norway, with some few remarks on the nobility and freeholders of the country. Of the nobility, there are but few left, for which this reason may be assigned, that a nobleman's estate has not the privileges belonging to the demesne of the nobility, longer than it is inhabited by the lord in person. Formerly, the nobles were very powerful here, and consisted of dukes, earls and barons, but they are now reduced to a few. Indeed, since the sovereignty of Denmark,

mark, some Norwegian families have been ennobled, whilst many of the families of the ancient nobility are reduced to the class of peasants. These however, are not wanting in family pride, and pick up all the intelligence they can by tradition, &c. of their pedigree, and publish it in some of their funeral sermons, where the whole genealogy is generally traced, and, the escutcheons preserved in some of their houses, as a mark of distinction.

Exclusive of these foibles, every freeholder in Norway has vanity enough to consider himself as noble, by right of inheritance. There are several peasants, who now inhabit the house which they can make appear their ancestors possessed and inhabited for 3 or 400 years before them; for, according to the Norwegian law, (which differs in this from the Danish,) no freehold can be alienated by sale, or any other way from him, who has the right of inheritance. If he sells it and has it not in his power to redeem it, he must declare every tenth year at the sessions, that the want of money is the only reason; and, if he ever surmounts that difficulty, or if he or his heirs, to the second or third generation, be able to redeem it, then he who inhabits it is considered only as a possessor, *pro tempore*, and must turn out immediately, and give up the premises to the right inheritor. For this reason, they keep a strict account of their pedigree, that when occasion offers, they may have recourse to it.

For

For any thing we have to say respecting the government of this country, we must refer the reader to our account of Denmark.

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END OF THE FIRST VOLUME.

